

What I Learned At Jewish Summer Camp: Encouraging Our Staff Members To Embody Kavod On Their Jewish Journeys

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Letter to the Educator

Dear Educator-

This curriculum guide is labor of love and rooted in the belief that a little bit of *kavod* (respect) goes a long way in intentionally strengthening our sense of self, our relationships with others, our world and our camp settings. We are constantly faced with new challenges and different personalities and I believe that *kavod* strengthens these moments and ensures their lasting positive effect.

Being a camp counselor is often an overlooked professional opportunity and this curriculum aims to heighten a staff member's role and place at camp. This curriculum focuses on the professional development that you, as the educator, can offer to your staff members in a camp setting. You can use this curriculum guide in the month before camp, during your respective staff training time, and then throughout the summer. You could also look through this curriculum and pick out lessons and units that speak to your staff and camp setting. This curriculum guide is intended to heighten your staff's choices and attitudes towards others, themselves and the spaces they're in for the summer and beyond.

Why is this a curriculum guide for a camp setting?

This curriculum guide's ideal setting is a camp environment because camp is a breeding ground for new experiences and opportunities that arise from sharing spaces together and trying new things. I strongly believe that a camp setting is heightened if everyone acts with a little bit more *kavod*. I wrote this curriculum guide for college-age staff members, as I believe they are the best learners for this subject because they are learning how to take care of others at camp while also learning how to take care of

themselves. For some of these staff members it might be the first time they are entrusted with being responsible for others. I have designed this curriculum guide to highlight that kavod should be present in all of these situations and environments.

Camp staff members are our gateway to ensuring that campers have an incredible summer. This curriculum gives them a chance to deeply analyze how they treat others, themselves and the world around them. Be mindful that they might have realizations about who they are that lead to personal discoveries. This guide is meant to also give staff members the opportunity to engage in professional development.

How is this curriculum organized?

This curriculum is organized into six units. There are four core units along with an introduction and conclusion unit. Any resources or handouts for specific lessons are found directly after the lesson itself in the appendix. Most of these lessons can be completed in 60 minutes, but some may take longer or shorter. As an educator, you know your learners best and how much time they will use for different tasks. I recommend reading over each lesson before it is taught to ensure that you are able to provide all the materials—as some require technology or printouts.

What does the timing of this curriculum look like?

Because this curriculum guide is meant to be used at a summer camp, the timing depends on your summer schedule. I would recommend the timing to look something like this:

*Unit 1 (Introduction Unit) & Unit 2 (Getting To Know You, Getting To Know All About You):
Taught before camp in May*

Unit 3 (We Made A Cabin Brit, Now What?): Taught during Staff Week

Unit 4 (A Walk In Your Shoes): Taught during camp in June and early July

Unit 5 (Because Kavod Can Exist In Spaces Too) & Unit 6(Concluding Unit):

Taught during camp in July and early August.

If your camp has a different calendar, feel free to move around the units and suggested timing.

The Introduction Unit and Unit 2 are intended to be taught before camp begins, which means they are virtual units. I suggest establishing a platform to have video calls with your learners for these units. All of the materials in these units can be emailed out or posted in an online forum. Most of the lessons in Unit 2 intend for the learners to have received their materials before the lesson. Please be sure to review the materials lists for these virtual units as to ensure that your learners have everything they need for that day's virtual lesson. Advanced preparation for the virtual units will be essential to the success of the lessons and unit as a whole.

For the other units (3-6), there are some materials that need to be printed out or electronically accessed before the lesson. Some units also require art materials or the Internet. In terms of the videos that require Internet access, if you are in a space that does not have high speed Internet, it might be worthwhile to download the videos before using them in your lesson. All of the links for media are provided in the respective lesson. All of the resources and materials mentioned in the lesson can be found directly after the respective lesson in the appendix. Be sure to review the materials list of each lesson before you teach it as to ensure you are fully prepared.

It is also up to you as the educator for to determine how you'd like to present some of these materials, specifically the texts. You are welcome to project them, hand out hard copies individually or use another creative way to share the texts. As the educator, it is your responsibility to ensure that all of your learners are able to follow along and participate with whatever the necessary materials may be.

What do I, as the educator, need to do?

As the educator, you will delve into the different realms of kavod with your learners. You will guide them through how to show kavod to others, how to bring kavod into their camp setting, how to show kavod to themselves, and then how to treat our world with kavod. You will be leading many discussions about a variety of topics and pushing your learners to look introspectively at where they have been, where they are now and where they are going.

As you move the curriculum, you will notice that each lesson covers a variety of topics. To help you move through these topics, you will notice there are "Framing" sections in most of the lesson plans. These sections are intended help you be in the best mindset as you go through the lesson. These notes are found in text boxes throughout the lesson. While the notes are written to you, the educator, it is up to you if and how you want to share these framing notes with your learners.

Also, throughout the lessons, you will notice, "Notes to the Educator." These notes are found in italics. These are simple reminders that mostly speak to the specifics of an activity or materials. Something else you might notice throughout the lesson plans are the "Possible Discussion Questions" (in the unscripted units). These come after almost every

activity and are suggestions for questions you might want to ask your learners. You could ask them verbally and have them share, or it could be a question for them to just think about. I suggest familiarizing yourself with your learners' strengths and how they best like to share or discuss their personal thoughts.

You will also notice that the last lesson of each core unit has a wrap up activity. The activity consists of a journal prompt and learners are encouraged to relate their answer to something they have learned in that unit. These entries are to be posted on social media so that everyone can see and engage with their peers' responses. The posts can also serve as a method for you to check in on your learners' understanding and comprehension of lessons. It is up to you if you'd like to showcase all the entries at the end of the curriculum.

This guide encompasses what I believe to be true and inspiring in our Jewish world today. I hope it takes you and your learners on a journey of self-discovery, empowerment, kindness, leadership and recognizing the best in others and yourself. Kavod is how community is created—create this community with your staff members.

-Rachel Dubowe, April 2018

Rationale

Jewish summer camp is often the place where children, teens and adults form a connection and plunge into who they are as Jews. Jewish children meet other Jews, learn about Judaism in the context of nature, experiment outside their classroom/synagogue walls, form their Jewish identity and have a chance to live Jewishly for a summer. Our campers are our future Jewish leaders. When camp staff members encourage campers to be their best Jewish selves, they are setting up ways for them to act with kavod. Camp highlights kavod in everyday moments of interaction, learning, programming, and play.

Kavod is a meaningful character trait and value that Jews study in Jewish texts and traditions. Tradition teaches about “Kavod habriyot” which is the concept of individual dignity, honoring all of God’s creations. It is said that: “Kavod has authority that can supersede certain types of mitzvot. For the rabbis, *kavod habriyot*, the *kavod* that every human-being has (alive or dead), is so great that it can supersede a negative commandment in the Torah—no small thing.”¹ Kavod is seen as such a high value that can override God’s law—this is no small feat for a value.

Kavod stems from the word *koved*, which means heaviness. Treating people with kavod is not a simple act, it is one with weight and intention. Throughout our Jewish texts, we see kavod as a value that is related to honor, dignity and fear. Kavod shows up in numerous places in our Jewish texts in a variety of contexts. I chose to frame lessons around these core messages of kavod in that learners could decide for themselves what kavod means Jewishly to them. I wanted kavod to be tangible and personable to our

¹ Zweiback, J. (1997). Kavod-Honor. Retrieved September, 2017, from http://www.kavod.org/Kavod/Kavod_Paper.html

learners. Sifting through these textual definitions allow us to examine what kavod means to us in our modern Jewish lives. Kavod as used in this curriculum guide stands to symbolize respect in the greatest sense. It means recognizing where others are coming from, what they might need, what you might need, and then taking this recognition to the next level. Just like kavod can manifest itself in many different definitions and context, I found that kavod could be applied to different realms of our camp staff members' lives.

With this curriculum, camp staff members will have the opportunity to learn about kavod within Judaism, whether it is a text commanding us to honor our parents, the mitzvah of helping the elderly, the value of respecting our teachers, and so many others. When camp staff members understand kavod, they can be inspired to take what they've learned at camp and apply the lessons to realms of their daily lives. Through this learning educators can encourage camp staff members to examine what aspects of their environments are illuminated through the effect of kavod or even struggle with kavod.

The learners for this curriculum are camp staff members because not only do I believe in the power that camp holds but I also believe in the power of the cabin counselors, ropes course staff, camp educators and so many other staff members hired to work at camp. Jewish camp staff constantly create moments of tradition, ritual, spirituality, holiness and so much more for campers throughout a single day at camp. Camp is where Jewish youth learn what it means to live with each other and share the same space for weeks at a time. Because of this essential communal shared living that camp promotes, it is imperative that these spaces are set up for successful interactions and relationships so that everyone involved can enjoy what camp has to offer.

Camp staff members are entrusted to meet every camper where they are when they come into camp communities. Camp staff members are exposed to instruction in how to include others, be better listeners, present themselves as empathetic and caring—all aspects of camper care. Camper care is the system set up to ensure that every camper is safe, happy and successful at camp. When camp professionals teach camper care, they envision how to set up spaces that reflect kavod, spaces that encourage feelings of empathy, connection, trust and friendship. When communities are set up to reflect kavod and filled with people who understand kavod everyone feels welcomed.

The content of this curriculum is a variety of tools and lessons to educate Jewish camp staff on how to set up spaces, physical and mental, of kavod for themselves and their campers. This curriculum involves reflection on challenging situations in our world today and how we can push ourselves to be our best selves in these situations. Lessons will include mediums of art, discussions, media, and personal reflection that all center on kavod and what it means to act, talk, think and surround ourselves with this value. Learners will also delve into the different meanings of kavod in Jewish texts and grapple with the challenges associated these meanings. The themes of kavod are woven through each lesson, as learners will learn what Judaism says about these themes and how they relate to those in their lives, camp, themselves and the world at large. This curriculum will use traditional Jewish texts as a basis for lessons and learners will have a chance to engage with these texts in detail. This guide will aim to provide camp staff with transferable skills in hopes that they will embody intentionality and kavod as they transition from their camp community to their larger communities.

This curriculum is guided by the following **Enduring Understandings**:

- *Kavod* brings community members together and benefits the world around them.
- Jewish texts about *kavod* challenge us to think and rethink about how we interact with others.
- Living with an understanding of *kavod* leads to inclusive communities.
- Society surrounds us with proof that it is difficult to act with *kavod*.

Scope and Sequence

Unit 1: Introduction

This unit serves as an introduction to the whole curriculum. It is a smaller unit compared to the rest that follow. This unit focuses on defining kavod. Learners will have a chance to look at kavod in different textual contexts and then will be pushed to think of their own personal definition.

Unit 2: Getting To Know You, Getting To Know All About You

This unit's main focus is kavod in relationships. This unit motivates learners to understand the definition of kavod and then apply it to the relationships in their lives. The unit focuses on two traditional examples of kavod that we see throughout Judaism—honoring our parents and the value of b'tzelem elohim. Unit 2 also covers the concept of acting with kavod when it's hard to do so. Each lesson has a Jewish text for learners to relate to kavod and their daily lives.

Unit 3: We Made a Cabin Brit, Now What?

Unit 3 highlights kavod in a camp related focus. Learners will have a chance to discuss what kavod looks like at camp and how they plan to act with kavod in a camp setting. Learners will engage with different examples of media and work to connect them to kavod in a camp setting. This unit also includes analyzing Jewish texts through a lens of empathy and uniqueness. Learners will also create their own programming that they feel speaks to the themes and content of kavod they have learned thus far. Additionally, learners will write a d'var torah as a way of sharing what they have learned with their fellow camp community.

- Authentic Assessment-Learners will create their own kavod check-in system for their camp setting as to encourage others to evaluate their actions at camp through a lens of kavod.

Unit 4: A Walk In Your Shoes

Unit 4 shifts the focus from kavod at camp to kavod of the self. The belief that undergirds this entire unit is the belief that you can only respect others if you respect yourself. Respecting yourself leads to a stronger sense of self and the ability to recognize what others need. Learners will listen to and read TED talks that speak to self-care, the bravery to be unique and sense of self. Learners will also deeply discuss their values and what self-care practices are best for them. This unit includes Jewish texts that talk about self worth and self-discovery. Unit 4 concludes with learners reflecting on how to best take care of their Jewish selves.

Unit 5: Because Kavod Can Exist In Spaces Too

Unit 5 highlights the connection between kavod and the environment. Learners will delve into Jewish texts that focus on all aspects of our environment and then discuss what these texts means to them in their daily lives. Learners will discuss b'tzelem elohim and analyze it through a nature lens. Learners will plant seeds as to symbolize the metaphor of

campers being like plants. This planting activity will conclude the unit and also serve as a review of all the Jewish texts learners studied throughout the curriculum.

Unit 6: Conclusion

This unit is a smaller unit that serves to wrap up the whole curriculum. Learners will open a letter they wrote to themselves in Unit 3 and reflect on their values since then. This unit also includes learners revisiting their personal definitions of kavod and getting a chance to edit them with new knowledge and awareness of Jewish texts. Learners will be able to share what they've learned and what they are still wondering about kavod.

Unit 1-Introduction

Unit 1 Overview:

This unit serves as an introduction to the whole curriculum. It is a smaller unit compared to the rest that follow. This unit focuses on defining kavod. Learners will have a chance to look at kavod in different textual contexts and then will be pushed to think of their own personal definition.

Unit Enduring Understandings:

- Kavod is a value that has many nuanced definitions.
- A personal definition of kavod is essential to acting with kavod.

Unit Essential Questions:

- What is my personal definition of kavod?
- How do I treat others with kavod?

Unit Goals:

- Inspire learners to think about the different meanings (personal and textual) of kavod
- Provide learners with a textual definition of kavod

Unit Objectives:

- Express their own personal definition of kavod
- Analyze different textual definitions of kavod

Lessons:

1. What is Kavod?
2. Okay, But What is Kavod?

Lesson 1-What is Kavod?

Goals:

Introduce learners to key ideas of kavod via blessings
Provide learners with a definition of kavod
Expose learners to a textual definition of kavod

Objectives:

Develop their own opinions on kavod
Compare the differences between definitions of kavod

Essential Questions:

What does Judaism say about the value of respect?
How do you act with respect in your daily lives?

Materials:

List of blessings (Appendix 1:1)
Paper
Writing utensils

Set Induction:

Note to Educator: Before the session, send everyone a different blessing. You can find the full text of the blessings in the appendix (Appendix 1:1) for this lesson.

Blessing Sharing: Ask learners to share their blessing and what they thought about it.

Possible Discussion Questions:

- Was this the first time you've heard this blessing? If not, when have you heard/used it before?
- Is this a blessing you would like to use in your daily life more?
- How does this connect to other blessings you've heard before? Do you notice similarities or differences between them and your blessing?

Activity: Introducing Blessings for People with Differences

Maimonides on Blessing People Who Are Different-

“A person who sees...people with disfigured faces or limbs recites the blessing,
'Blessed are You, Lord our God, King of the universe, who makes people different.'

A person who sees a person who is blind or lame, or who is covered with sores and white pustules (or similar ailment), recites the blessing,

'Blessed are You, Lord our God, Ruler of the universe, who is a righteous judge.'

But if they (the one with the disability) were born that way, a person says,

'Blessed are you, Lord our God, King of the Universe, who makes people different.' "

-Mishneh Torah, Hilchot B'rachot 10:12, based on B'rachot 58b²

Possible Discussion Questions:

- Why do you think the rabbis created this blessing?
- This blessing implies that God makes people differently—what do you think about that?
- Does this blessing make you think any differently of God? Of Judaism?

Framing

This blessing reminds your learners that everyone deserves to receive a blessing—in fact, this blessing heightens the fact that we are all indeed different. Now that your learners have looked how to bless people who are different—how do we show people who different from us respect? Explain to learners that this curriculum will focus on the Jewish value of kavod and its role in different facets in our lives, including their roles at camp.

Activity: Defining Kavod

Ask learners for their definitions of kavod. Definitions can be examples, a literal definition, or a theoretical idea.

Inform learners that kavod in the Torah often relates to the word dignity.

Then share that according to Merriam Webster, the definition of respect is “an act of giving particular attention.”

Possible Discussion Questions:

- Are these two definitions similar? What are the differences?
- What role does attention have in dignity and respect?

Activity: Venn diagram

Have learners make a Venn diagram with characteristics of dignity and respect. Have learners share out their Venn diagrams to group.

² Hineinu: Jewish Texts on Disability Inclusion. (2015, December 03). Retrieved from <https://rac.org/hineinu-jewish-texts-disability-inclusion>

Then encourage learners to share separate examples of dignity and respect from their own lives.

Possible Discussion Questions:

Ask learners if they can think of a...

- A time they acted with respect
- A time they acted with dignity
- A time they were treated with respect
- A time they were treated with dignity.
- Do they feel these values are the same or different?

Closing Activity: Creating Personal Blessings

Bring learners back to their blessings they talked about in the beginning of the lesson. Have them create their own blessings centering on kavod.

Inform learners to remember their blessings as they start learning more about kavod—these blessings will be our intentions to carry with them throughout this unit.



*Appendix 1:1***Blessings:****Shecheyanu-**

Baruch atah Adonai, Eloheinu Melech haolam,
shehecheyanu, v'kiy'manu, v'higianu laz'man hazeh.

Our praise to You, Eternal our God, Sovereign of all:
for giving us life, sustaining us, and enabling us to reach this season.³

Tfilat HaDerech-

*Y'hi ratzon milfanecha Adonai Eloheinu
v'Elohei avoteinu v'imoteinu,
shetolicheinu l'shalom
v'taazreinu l'hagia limchoz cheftzeinu
l'chayim ul'simchah ul'shalom.
Ushmor tzeiteinu uvo-einu
v'tatzileinu mikol tzarah
v'tishlach b'rachah b'chol maasei yadeinu,
umaaseinu y'chabdu et sh'mecha.
Baruch atah, Adonai, shomeir Yisrael laad.*

May it be Your will, our God and God of our ancestors,
that You lead us in peace and help us reach our destination
safely, joyfully and peacefully.

May You protect us on our leaving and on our return,
and rescue us from any harm,
and may You bless the work of our hands,
and may our deeds merit honor for You.

Praise to You, Adonai, Protector of Israel.⁴

³ Blessing of Praise (Shehecheyanu). (2016, November 28). Retrieved from <https://reformjudaism.org/practice/prayers-blessings/blessing-praise-shehecheyanu>

⁴ Daily Blessings: T'filat Haderech (Prayer for a Journey). (2016, October 26). Retrieved from <https://reformjudaism.org/practice/prayers-blessings/daily-blessings-tfilat-haderech-prayer-journey>

*Appendix 1:1***Birkat HaGomel-**

Baruch ata Adonai, Eloheinu melech ha-olam, ha-gomel t'chayavim tovim she-g'malani kol tuv.

Blessed are You, Lord our God, ruler of the world, who rewards the undeserving with goodness,
and who has rewarded me with goodness.

After the recitation of this blessing, the congregation responds:

Mi she-g'malcha kol tuv, hu yi-g'malcha kol tuv selah.

May he who rewarded you with all goodness reward you with all goodness forever.⁵

⁵ Birkat Hagomel, a Jewish Prayer of Gratitude. (n.d.). Retrieved from <https://www.myjewishlearning.com/article/birkat-hagomel-a-jewish-prayer-of-gratitude/>

Appendix 1:1

On seeing the large-scale wonders of nature, such as mountains, hills, deserts, seas, long rivers, lightning, and the sky in its purity:

Baruch atah Adonai, Eloheinu melech haolam, oseh maasei v'reishit.

We praise You, Eternal God, Sovereign of the universe, who makes the works of creation.

On seeing the small-scale wonders of nature, such as beautiful trees, animals, and people:

Baruch atah Adonai, Eloheinu melech haolam, shekacha lo beolamo.

We praise You, Eternal God, Sovereign of the universe, that such as these are in Your world.

On seeing a rainbow:

Baruch atah Adonai, Eloheinu melech haolam, zocher hab'rit v'neeman biv'rito v'kayam ma-amaro.

We praise You, Eternal God, Sovereign of the universe, who remembers, is faithful to, and fulfills Your covenant with and promise to creation.

For flowers and herbs:

Baruch atah Adonai, Eloheinu melech haolam, borei isvei b'samim.

We praise You, Eternal God, Sovereign of the universe, who creates fragrant flowers and herbs.⁶

⁶ Daily Blessings: For Wonders of Nature. (2016, October 27). Retrieved from <https://reformjudaism.org/practice/prayers-blessings/daily-blessings-wonders-nature>

Lesson 2- Okay, But What Is Kavod?

Goals:

Connect the textual definition of kavod with learners' emerging definitions of kavod

Objectives:

Analyze Jewish texts relating to kavod

Essential Questions:

What do our Jewish texts say about kavod?

How do we interpret these texts today?

Materials:

Text Study (Appendix 1:2)

Access to Tanakhs

Paper

Writing Utensils

Set Induction:

Have learners make a Venn diagram with the words "honor" and "fear." Feel free to have the learners share what they came up with.

Framing

In the previous lesson your learners discussed the differences between the Torah's definition of kavod and the dictionary definition of respect. In this lesson, they are exploring yet another difference in definition as found in Jewish texts. Encourage learners to share what they think of these differences as you're discussing them! All of these definitions should add to their personal definition of kavod.

Activity: Defining Kavod Text Study

Introduce text study (Appendix 1:2). Each of the text is from a different book of the Torah (Exodus and Leviticus). Instruct learners in pairs to look up the context of where each text appears.

Learners should use an online or physical Tanakh. The first text is from Exodus, Chapter 20. The second text is from Leviticus, Chapter 19.

Texts:

"Honor your father and your mother" -Exodus 20:12

"You shall fear your mother and your father" -Leviticus 19:3

Once learners have had a chance to read a bit more about the context of the biblical texts, share with them this commentary-

Commentary says, “Fear” is defined as not sitting or standing in a parent’s designated place and not contradicting a parent, while “honor” is defined as feeding parents, clothing parents, and helping them come in and out.⁷

Then have the pairs of learners discuss the biblical texts and answer these questions below.

Discussion Questions:

- What did you think of the difference in language between the Exodus verse and the Leviticus verse?
- Do you agree with the commentary’s definitions? Would you have said something different?
- What do you think fear, honor and respect have in common?

Closing Activity: Personal Definitions

Instruct learners to write their own definition of kavod based on the discussions they have had about respect, dignity, honor and fear.

Note To The Educator-You will need to keep these definitions until the end of the curriculum.

⁷ Amsel, N. (n.d.). How to Show Respect for a Parent: A Jewish View. Retrieved September, 2017, from <https://www.myjewishlearning.com/article/how-to-show-respect-for-a-parent-a-jewish-view/>

Appendix 1:2

Text Study-Fear vs. Honor:

“Honor your father and your mother” -Exodus 20:12

“You shall fear your mother and your father” -Leviticus 19:3

Discussion Questions:

- What did you think of the difference in language between the Exodus verse and the Leviticus verse?
- Do you agree with the commentary’s definitions? Would you have said something different?
- What do you think fear, honor and respect have in common?

Unit 2- Getting To Know You, Getting To Know All About You

Unit 2 Overview:

This unit's main focus is kavod in relationships. This unit motivates learners to understand the definition of kavod and then apply it to the relationships in their lives. The unit focuses on two traditional examples of kavod that we see throughout Judaism—honoring our parents and the value of b'tzelem elohim. Unit 2 also covers the concept of acting with kavod when it's hard to do so. Each lesson has a Jewish text for learners to relate to kavod and their daily lives.

Unit Enduring Understandings:

- Society surrounds us with proof that it is difficult to act with kavod.
- Kavod provides a lens to describe, understand and analyze the actions of characters in literature and media.
- Jewish texts about kavod challenge us to think about and rethink how we interact with others.

Unit Essential Questions:

- What is the importance of kavod?
- Where do you connect to kavod in your daily lives?
- What do you do when it's hard to determine what acting with kavod means in a particular situation?

Unit Goals:

- Expose the value of kavod to the learners
- Encourage learners to act with kavod in their daily lives towards other people

Unit Objectives:

- Explain what kavod means to them in the context of relationships
- Analyze the role of kavod in specific relationships

Lessons:

1. Kavod Towards Parents and Elders
2. Kavod in Challenging Situations
3. Kavod and B'tzelem Elohim
4. The Real World: Kavod

Lesson 1-Kavod Towards Parents And Elders

Goals:

Encourage learners to think about how they treat the elders and teachers in their lives
Connect learners' moments of relational kavod to specific Jewish texts

Objectives:

Analyze Jewish texts relating to kavod
Describe how they would show kavod towards an adult, teacher or elderly person

Essential Questions:

What do our Jewish texts say about kavod?
How do we interpret these texts today?

Materials:

Text Study (Appendix 2:1)
Closing Activity Quotes (Appendix 2:1)

Set Induction:

Show learners this clip from *Boy Meets World*-
<https://www.youtube.com/watch?v=mCVU4TiiSTA>

Note to Educator-Be sure to provide learners with the link as well.

Share context of the clip with your learners.

Context-In this last episode of a long running sitcom, a group of students thank and ask for advice from their teacher they've known their entire academic lives.

Prompt learners to think about an influential adult in their lives. It could be a family member, a supervisor, a teacher, etc. Have learners think about what advice or lessons they received from this influential adult. Then have learners share with the group a time they saw or noticed this adult acting with respect.

Activity: Respecting Elders and Teachers Text Study

Have learners split into groups of 3-4. Hand out the text study (Appendix 2:1) and have them read it and answer the discussion questions with their group. Once every group has finished reading and answering the questions, bring all the groups together and have each group share their most interesting point they discussed.

Closing Activity: What Other People Have To Say About Kavod

Have learners pick a quote they connect with (Appendix 2:1) and have them connect it to one of the texts they just studied. Their quote can also disagree with the text.

Possible Discussion Questions:

- How does the quote you picked relate to the text?
- Can you think of any other quotes or stories you've heard about respect and how they might connect to one of the texts?
- Since we are instructed to show kavod to our elders, do you think we also need to show kavod to our juniors?

*Appendix 2:1***Respecting Elders and Teachers Text Study:**

To stand up before an elderly person: The Torah teaches us that people that have reached a certain stage in life are deserving of a certain level of honor. The reason for this is that they have accrued a large amount of life experience and this in and of itself is worthy of respect. [...] The main law in this regard is to stand up when an elderly person passes by within a distance of four amos (about two metres). One need only stand up when the elderly person first enters the room and leaves for the day, but there is no need to stand up every time he or she passes by. If the elderly person prefers that people do not stand for them then one is exempt from this commandment.

To stand up before a Torah scholar (talmid chacham). A person who has learnt a significant amount of Torah is deserving of a higher level of respect. The main law with regard to the Torah scholar is also that one must stand up when they enter and leave the room if they pass within a distance of four amos (about two meters). There are a select number of people who are described as gedolim (great men) who are extremely learned and guide the generation. For such people one must stand as soon as he enters a room even from a distance greater than four amos. If the Torah scholar says that people need not stand for him then one is exempt from doing so.⁸

Discussion Questions:

- What is the difference between an elderly person and a Torah scholar according to these texts?
- What do you think of the reasoning as to why they elderly people deserve kavod?
- Do you think age is a factor when being respectful? Are you more likely to be respectful towards elderly people or does age not matter?
- What do you think are other ways to physically show kavod? Non-physical ways?

⁸ Gefen, Y. (2008). Honoring Others, Part 2. Retrieved January, 2018, from <https://torah.org/learning/jewish-values-honoring2/>

Appendix 2:1

Closing Activity Quotes:

“Respecting others is best tool to earn respect.” -Junaid Raza

“As we grow as unique persons, we learn to respect the uniqueness of others.” -Robert Schuller

“When we show our respect for other living things, they respond with respect for us.” - Arapaho proverb

“Respect for ourselves guides our morals, respect for others guides our manners.” - Laurence Sterne

“I speak to everyone in the same way, whether he is the garbage man or the president of the university.” -Albert Einstein

Lesson 2-Kavod in Challenging Situations

Goals:

Support learners as they unpack challenging issues surrounding kavod
Introduce learners to kavod in challenging situations using Jewish texts

Objectives:

Define what disrespect means to them
Discuss challenging situations of kavod in Jewish texts

Essential Questions:

How do we show kavod towards people who have acted disrespectfully? (Intentionally or unintentionally)

How can we, as modern day Jews, learn from biblical characters that show disrespect?

As Jews, what is our role in challenging situations that involve kavod?

Materials:

Text Study (Appendix 2:2)

Set Induction:

Show Joshua Bell video (link is provided below) and discuss.

Note to Educator-Be sure to provide learners with the link as well.

Context-The video shows Joshua Bell, a famed violinist, playing violin in the Subway to unknowing New Yorkers walking by.

Link-<https://www.youtube.com/watch?v=UM21gPmkDpI>

Possible Discussion Questions:

- Is this video a clear example of a lack of respect? Why or why not?
- Is acting with respect different when you don't know the person?
- Is respect different when it's towards a person of authority/power? Or in Joshua Bell's case, an expert musician?
- Is disrespect easily defined?

Framing

This lesson focuses on acting with respect in challenging situations and also incidents of disrespect. Disrespect looks different for everyone so there is significance in discussing how your learners personally view disrespect. In the video above, your learners got a chance to discuss if that was disrespect in their eyes, and then they get a chance to analyze a biblical example of disrespect.

Activity: Analyzing The Story Of Lot's Wife

Have learners read the story of Lot's Wife (Appendix 2:2) and analyze the different levels of respect or disrespect that they observe. Have the learners read the story first individually and then have them turn to a partner to share their thoughts.

Possible Discussion Questions:

- Lot's wife clearly does something wrong and is disrespectful-but why and to whom? Could her disrespect could have been avoided?
- Do you think others acted with disrespect towards Lot's wife?
- What type of respect or disrespect did you notice in the story?
- Did you find yourself agreeing with a certain character's actions?
- What do you wish had been done in the story?

Closing Activity: Reflecting On Our Moments Of Disrespect

Have learners think about a time where it was hard for them to show respect, or they felt disrespected. Then share the following strategy with them-

1. Start the conversation on a positive note
2. Ask about their perceptions
3. Frame your own perspective
4. Explore options together ⁹

Share with learners that this strategy is for working with difficult people.

Possible Discussion Questions:

- Do you think this strategy could be applied to a time you struggled with respect or were -treated disrespectfully?
- Does this strategy make you think about the situation differently?

⁹ Shakiba, E. (2016, February 10). Showing respect... it's about you, not them. Retrieved April, 2018, from <http://difficultpeoplemadeeasy.com.au/how-to-earn-and-show-respect/>

*Appendix 2:2***Story of Lot's Wife:**

"The inhabitants of Sodom were known for their cruelty to strangers. In fact, inhospitality was included in their code of law. Lot was the exception. Although he lived in Sodom, the years that he had spent with his uncle Abraham had influenced him, and he had learned to emulate Abraham's hospitality. When G-d sent two angels, disguised as men, to destroy Sodom, Lot invited them to his home and served them food. His wife Adit, a native Sodomite, disapproved of his actions.

Lot asked his wife for salt for the guests and she replied, "Also this evil custom you wish to introduce into this place?" She had no salt in the house and went from door to door asking neighbors for salt for her husband's guests, letting everyone know that Lot had ignored the laws of the city by inviting strangers. A short time later, a mob gathered at Lot's door, demanding that he give up his guests to be mistreated.

The next morning, as Sodom was about to be destroyed, the angels rescued Lot and his family. As they fled, the angels warned them not to look back at the city. It was not appropriate for them to stare at the suffering of others. But Lot's wife disregarded the admonition and, "She looked from behind, and she became a pillar of salt (Genesis 19:26)."
The Midrash explains, "She sinned with salt, and she was punished with salt."¹⁰

¹⁰ Chein, R. (2011). Why Did Lot's Wife Turn into Salt? Retrieved from https://www.chabad.org/parshah/article_cdo/aid/1686007/jewish/Why-Did-Lots-Wife-Turn-into-Salt.htm

Lesson 3-Kavod and B'tzelem Elohim

Goals:

Encourage learners' connection of kavod with the Jewish value of b'tzelem elohim

Objectives:

Label and discuss the connection between kavod and b'tzelem elohim

Essential Questions:

What does b'tzelem elohim mean to you today?

How are kavod and b'tzelem elohim connected?

Materials:

B'tzelem Elohim Text Study (Appendix 2:3)

Device with a camera

Dan Nichols' B'tzelem Elohim lyrics (Appendix 2:3)

Audio of Dan Nichols' B'tzelem Elohim (link provided in lesson)

Set Induction:

Have learners watch the Pixar short, "For The Birds"

<https://vimeo.com/61971077>

Note to Educator-Be sure to send link to learners ahead of time/before the session.

Possible Discussion Questions:

- What did learners notice, wonder, appreciate about kavod in this clip?
- How does this tie into a bigger idea of respecting differences?

Framing

Everyone is different and does different things and we should act with kavod towards everyone, regardless of their differences.

Activity: Introducing B'tzelem Elohim

Explain that B'tzelem Elohim is a Jewish value that means we are all created in God's image and is another way of thinking about our differences in a Jewish light. Ask learners what they already know about this Jewish value.

Possible Discussion Questions:

- What does this value actually mean for you as a Jew?

- Do you have to believe in God to believe in this value?¹¹

Activity: B'tzelem Elohim Text Study

Have learners read over the B'tzelem Elohim text study (Appendix 2:3) and then ask them the discussion questions as a group.

Activity: Photographing God's Image

Have learners take pictures (or find a picture of) of something that they feel is created in God's image and send it to the group via email or they can post it on social media.

Possible Discussion Questions:

- Why does the image you've chosen deserve respect?
- How do you show respect towards this image?

Closing Activity: Listening To God's Image And More

Have learners listen to and analyze Dan Nichols' B'tzelem Elohim lyrics (Appendix 2:3). Link is provided directly below.

Link-<https://www.youtube.com/watch?v=rykEvtmJ-Lk>

Note to Educator-Be sure to send link to learners ahead of time/before the session.

Then, have learners get into groups of 2-4 and have them write one more stanza of lyrics to add to the original song. Their new stanza should connect the value of b'tzelem elohim to the value of kavod. Groups should share their new lyrics with the group at large.

¹¹ Jewish Sensibilities: An Interactive Guide. (n.d.). Retrieved 2018, from <http://www.hillel.org/jewish/jewish-education/jewish-sensibilities-an-interactive-guide>

*Appendix 2:3***B'tzelem Elohim Text Study:**

“And God said: ‘Let us make Adam in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that crept upon the earth.’ And God created Adam in His own image, in the image of God created He him; male and female created He them.” —Bereshit (Genesis) 1:26-27

Discussion Questions-¹²

- What do you think it means to be created in someone’s image? Does being created in someone’s image mean that you are the same as they are? Think about other “images” that you experience in your daily life. How does an “image” relate to the original?
- If you could choose someone whose image you would want to be in, who would it be?
- Why do you think the Torah tells us that Adam (and by extension his descendants—all people) were created in the image of God?
- Does the phrase B’tzelem Elohim/“in the image of God” speak to you? Why or why not? If not, are there ways that you might reformulate the phrase that would speak to you?

¹² Jewish Sensibilities: An Interactive Guide. (n.d.). Retrieved 2018, from <http://www.hillel.org/jewish/jewish-education/jewish-sensibilities-an-interactive-guide>

Appendix 2:3

B'tzelem Elohim by Dan Nichols lyrics:

We've all got a life to live
We've all got a gift to give
Just open your heart and let it out
We've all got a piece to bring
We've all got a song to sing
Just open your heart and let it out
Yeah

When I reach out to you and you to me
We become B'tzelem Elohim
When we share our hopes and our dreams
Each one of us B'tzelem Elohim
We've all got a tale to tell
We all wanna speak it well
Just open your heart and let it out
We've all got a mountain to climb
We've all got a truth to find
Just open your heart and let it out
Yeah

When I reach out to you and you to me
We become B'tzelem Elohim
When we share our hopes and our dreams
Each one of us B'tzelem Elohim

Lesson 4-The Real World: Kavod

Goals:

Encourage learners to connect what they've learned about kavod to their day-to-day lives

Objectives:

Converse about the presence of kavod in their daily lives

Essential Questions:

How do we bring kavod into our daily lives?

Materials:

Paper

Writing Utensils

Set Induction:

Show learners a video clip of Aretha Franklin singing her famous hit, "Respect"

<https://www.youtube.com/watch?v=6FOUqQt3Kg0>

Note to Educator-Be sure to send link to learners ahead of time/before the session.

Instruct learners to write a new set of lyrics for Aretha Franklin's famous song using one of these Pirkei Avot texts directly below as a focus/inspiration.

Pirkei Avot texts:

"The one who learns from his fellow a single chapter, or a single law, or a single verse, or a single saying, or even one letter—must treat [the teacher] with kavod." (Pirkei Avot, 6:3)

"Ben Zoma teaches: 'Who is worthy of kavod? The one who treats other human beings with kavod. As it I said: 'For those who honor Me, I will honor, and those who scorn Me, I will scorn.' (1 Sam. 2:30)" (Pirkei Avot, 4:1) ¹³

Activity: Analyzing Respect In Our Daily Lives Discussion

Ask learners:

- How can you increase the amount of respect that is present in your personal and professional lives?
- What is the difference between gaining respect from others and gaining respect from yourself?
- How can we best show respect to young children, in a way that makes them feel respected?

¹³ Zweiback, J. (1997). Kavod-Honor. Retrieved September, 2017, from http://www.kavod.org/Kavod/Kavod_Paper.html

- How can you exemplify respect on a regular basis and incorporate this value in your daily lives and at camp?¹⁴

Unit 2 Wrap Up: Journaling

Explain to your learners that there will be a wrap up question at the end of each unit in so that they can connect what they've just learned about kavod to their roles at camp. Instruct learners that their answers will then be posted on some form of social media that they can all see.

Their journals will also be on social media so their peers can see how everyone's understanding of kavod is emerging and different. The post can be based off a text they looked at, a piece of media that they watched/listened to, or another connection they have noticed. The post can be a picture, a poem, a short story, etc.

Learners should react to everyone's postings in the frame of "I notice, I wonder and I appreciate."

Note To Educator- When your learners post their journal entry, you can check for their understanding of the lessons thus far. This wrap up activity should help create an engaging collection of artistic thoughts about kavod. You can choose to refer to journal entries throughout future lessons and/or to show them all again at the very end of the curriculum.

Unit 2 Journal Question:

At camp, what do you do when it's hard to determine what acting with kavod means in a particular situation?

¹⁴ Jewish Value: Show Respect-Kavod. (n.d.). Retrieved October, 2017, from <https://www.jewishlearningmatters.com/>

Unit 3-We Made A Cabin Brit, Now What?

Unit 3 Overview-

Unit 3 highlights kavod in a camp related focus. Learners will have a chance to discuss what kavod looks like at camp and how they plan to act with kavod in a camp setting. Learners will engage with different examples of media and work to connect them to kavod in a camp setting. This unit also includes analyzing Jewish texts through a lens of empathy and uniqueness. Learners will also create their own programming that they feel speaks to the themes and content of kavod they have learned thus far. Additionally, learners will write a d'var torah as a way of sharing what they have learned with their fellow camp community.

Unit Enduring Understandings:

- When you act with kavod in a camp setting, you lift up yourself and those around you.
- Empathy is essential towards acting with kavod.

Unit Essential Questions:

- What does kavod look like in a camp setting?
- How do I show kavod towards those that I am sharing a space with for the first time?

Unit Goals:

- Guide learners through applying what they've learned about kavod in previous units to a camp setting

Unit Objectives:

- Apply what they've learned about respecting others in a camp setting
- Define empathy and what it can look like in a camp setting
- Present different methods of how to ensure those at camp are acting with kavod

Lessons:

1. The Start of Kavod at Camp
2. Respecting How Others Feel
3. Respecting Differences
4. Camp as a Culture of Respect

Lesson 1- The Start of Kavod at Camp

Goals:

Develop learners' knowledge about kavod's place at camp
Encourage personal and professional connections to Jewish texts relating to kavod

Objectives:

Apply what they've learned about kavod in previous lessons to a camp setting.
Discuss camp situations through a lens of kavod

Essential Questions:

What does kavod look like in a camp setting?
How do I ensure that I am acting with kavod towards campers?

Materials:

Scenarios (Appendix 3:1)
Paper
Writing utensils

Timeline:

00:00-00:10 Set Induction
00:10-00:30 Scenarios
00:30-00:45 Debrief
00:45-1:00 Closing Activity

00:00-00:15 Set Induction

Hand out paper and writing utensils. Have learners make a column that says "looks like" and "does not look like". Instruct learners to fill out that column for the word kavod. Learners can use any semblance of definition that they have learned throughout their lessons. Encourage learners to write examples, ideas or theories relating to kavod at camp. By this point in the curriculum learners should be able to explain what kavod means to them and where they see examples of it in their daily lives.

Learners might say:

Kavod looks like recognizing that all of my friends have different interests and respecting those interests.

Kavod doesn't look like being rude to my teachers.

Kavod looks like knowing when I need self-care and the different ways I care for myself.

Kavod looks like acting intentionally and living by my values.

Tell learners to keep this chart in mind through out the lesson.

Activity: Scenarios

00:10-00:30 Explain to learners that they will be doing some role playing with camp scenarios (Appendix 3:1) as to help them start thinking about what kavod looks like in a camp setting. Explain that the scenarios are fictional but could easily be seen in any camp setting.

Split into learners into groups of 3-4 people for role-play scenarios (Appendix 3:1) Each group should have the opportunity to go through all 4 scenarios. Pass out paper with scenarios on them or project scenarios for everyone to see.

Note To Educator-The responses to these scenarios might depend on your specific camp setting. Be sure to familiarize yourself with your camp guidelines and rules before this lesson. If a group shares a reaction that you feel (according to your camp guidelines) is not the best way to handle the scenario, gently guide them towards what might be a better way to respond. This activity relies on your expertise and guidance as a trusted camp professional and educator. Feel free to reach out to your senior staff team if you want or need extra support.

Questions for the learners to think about while reacting to the scenarios-

- What would you do?
- How can you and everyone involved best show kavod to everyone?
- Is it best to show kavod to your fellow staff members or the campers? How do you achieve a balance?

00:30-00:45 Debrief Discussion

- What are you left wondering?
- What did you learn?
- Where does kavod come in with these scenarios?

Note To Educator-While these scenarios are not necessarily Jewish, your learners now have the language and Jewish knowledge to exemplify kavod in those situations. Push your learners to identify what is Jewish about their responses in each scenario.

00:45-1:00 Closing Activity: Discussion

Give an example of kavod at camp.

Learners might say:

Respecting our campers' choices and actions; learning more about our campers and not making assumptions; setting up safe spaces where our campers feel respected; respecting a camper's interpretations of Jewish traditions

In what places at camp do we see kavod the most and where do we see it the least?

Learners might say:

Most: When we make our cabin brit; when we get to know our campers on the first day; small group activities, during services

Least: In the cabin; large group activities

What can you do in your role as a counselor to encourage kavod?

Learners might say:

Get to know my campers; encourage campers to get to know each other in their cabin, programs, tracks, etc.; make sure everyone feels heard; talk about what the value of kavod means

How do you ensure that you're acting with kavod as a staff member?

Learners might say:

Ask for feedback from my peers or supervisor; reflect back on my personal definition of kavod

When have you seen someone having a hard time acting with kavod/encouraging others to act with kavod?

Learners might say:

When I don't like my co counselor; when I'm not with my friends for something; when someone is different than me

What goals do you want to work on in terms of seeing kavod at camp and acting with kavod at camp?

Learners might say:

I want to get better at respecting someone that I am not friends with; I want to expand my personal definition of kavod

*Appendix 3:1***Scenarios:**¹⁵

#1 As you bring your group down for horseback riding; one of the riding staff pulls you aside and says she saw two kids with their clothes off beside the trail. You leave your group with the other counselor and riding staff and go to investigate. You find an eight-year-old girl and an eleven-year-old boy together in the bushes. They are very embarrassed and beg you not to tell anyone. How do you, as the staff member, deal with the situation while treating the campers with kavod?

#2 Your cabin is filled with talkative and excited campers with the exception of one quiet camper who is always off to the side and never seems to be with the group. You've asked some of the campers to include him but they say he's weird and only talks about video games. How do you encourage your campers to show kavod to everyone in their cabin?

#3 One of your campers panics on a high element at the ropes course. As one of the staff members is trying to talk him down, some of the campers waiting start calling him "wimp" and telling him not to be so scared. The ropes course staff member joins in the ridicule, hoping to snap him out of it. Since there are multiple levels of disrespect in this scenario, how do you respond and bring kavod to the situation?

#4 You and your campers are chatting and hanging out in the cabin when one of your campers walks in and says "I've been wondering, what are those things that are on every door here at camp?" Your other campers become silent and some nervously giggle. How do you answer your curious camper in a way that shows kavod to the entire situation and all the people involved?

¹⁵ Training Tool Sheet for Staff. (2013). Retrieved 2017, from https://www.acacamps.org/sites/default/files/resource_library/Training-in-Decision-Making-related-to-ACA-Standards.pdf

Lesson 2-Respecting How Others Feel

Goals:

Encourage thinking about empathy as a personal trait
Promote the connection between empathy and kavod

Objectives:

Apply the themes of empathy to a camp setting
Reflect on how they can be empathetic and the tools needed to be empathetic
Label what empathy looks like in a camp setting
Create programming for campers that center on kavod

Essential Questions:

How are kavod and empathy connected?
What is the value of empathy in general and at camp?

Materials:

Computer
Internet access
Projector
Giant Post It notes
Jewish texts (Appendix 3:2)
Writing utensils
Paper

Timeline:

00:00-00:10 Set Induction–Assumptions and Judgments
00:10-00:25 Kavod via Empathy
00:25-00:55 Connecting Empathy to Jewish Texts
00:55-1:00 Closing Activity-Sharing of programs

00:00-00:10 Set Induction

Ask learners-

What assumptions do you think people make about the kind of person you are? How accurate are they?

Then have learners think of 3 instances when they were mistaken in their assumptions and judgments about others. The instance could be at home, in a school setting, on a sports team, etc.

Then ask learners the following questions:

- What were the consequences of your error and why did it matter?
- How often do you make assumptions, and about which kinds of people?¹⁶

¹⁶ Krznaric, R. (2015). *Empathy: Why It Matters, and How to Get It*. London: Rider Books.

Encourage learners to have one of these instances be in a camp setting. Have learners share answers with partner next to them. Recognize that this might a hard topic! Reassure your learners that they're in a safe space and reflecting on these moments so they can ultimately learn from them.

00:10-00:25 Activity: Kavod via Empathy

Show two video clips (links below).

Learners will watch visual representations of empathy.

Brene Brown's Ted Talk-

Link-<https://www.youtube.com/watch?v=1Evwgu369Jw>

Context-Animated short that gives clear definition of empathy and key phrases to use when acting empathetically.

You will show the whole clip.

Inside Out clip-

Link-<https://www.youtube.com/watch?v=QT6FdhKriB8>

Context-The character Sadness comforts another character, Bing Bong

You will show the whole clip. It is a snippet from the middle part of the movie "Inside Out."

Check for understanding of empathy—

Have learners think about what empathy means, then have them turn to the person next to them to share their thoughts.

Discussion Questions:

What is empathy?

Learners might say:

When you acknowledge how someone else is feeling.

How do you think kavod and empathy are related?

Learners might say:

If you respect someone, then you can also be empathetic towards him or her.

What's the importance of acknowledging someone's feelings?

Learners might say:

Puts us on the same level as them; makes it easier to respect them and empathize with them

Why are these values/actions so important at camp?

Learners might say:

When we set up safe spaces of respect, it is easier to empathize with our campers.

When we have empathy for others, we realize how important it is to treat them with kavod.

00:25-00:55 Activity: Empathy Texts

Hang giant posts its around the room with Jewish texts on them (Appendix 3:2)

Note to Educator-You should have written or glued the Jewish texts on the Post Its before the lesson.

Instruct learners to check them out and pick one that they identify with, one that speaks to them.

Then ask learners-

- How does the text you chose relate to empathy?
- How would you teach this text to your cabin/any group of campers?

Now your learners will write a program inspired by the Jewish text they have chosen. The program is intended for campers. Explain to learners that programs must have a beginning, end and clear goals. Let them know they will be sharing their ideas. They will receive a handout to help them write their program (Appendix 3:2).

00:55-1:15 Closing Activity: Sharing

Have learners share our their different program ideas.

Appendix 3:2

Jewish Texts for Post Its:¹⁷

“Kevod habriyot [the kavod—honor—due to every human-being] is so great that it suspends a negative precept in the Torah.” (Meg. 3b)

“Ben Zoma teaches: ‘Who is worthy of kavod? The one who treats other human beings with kavod. As it I said: ‘For those who honor Me, I will honor, and those who scorn Me, I will scorn.’ (1 Sam. 2:30)” (Pirkei Avot, 4:1)

“The one who learns from his fellow a single chapter, or a single law, or a single verse, or a single saying, or even one letter—must treat [the teacher] with kavod.” (Pirkei Avot, 6:3)

¹⁷ Zweiback, J. (1997). Kavod-Honor. Retrieved September, 2017, from http://www.kavod.org/Kavod/Kavod_Paper.html

Appendix 3:2

Program Handout:

What Jewish text are you using as the basis for this program? How does this text connect to empathy or kavod?

What are the goals of your program? What do you want your campers to get out of it? How will you know your program has been successful?

What's the structure or timeline of your program? What materials do you need?

Lesson 3-Respecting Differences

Goals:

Connect kavod with pop culture examples
Analyze on how their identities interact with kavod

Objectives:

Reflect on themes of kavod as found in music
Analyze how they present themselves to society (as to better themselves and the camp world around them)

Essential Questions:

How do I act with kavod towards those I don't know everything about?

Materials:

"Hello" info graphic (Appendix 3:3)
Mishnah text (Appendix 3:3)
Printed Body outline template (Appendix 3:3)
Speakers
Audio of Born This Way, This Is Me, and Heart of Mine (links provided)
Song lyrics (Appendix 3:3)
Paper
General art supplies
Writing utensils

Timeline:

00:00-00:10 Set Induction-Saying Hello
00:10-00:20 Being Unique Text Study
00:20-00:35 Body Outline Activity
00:35-00:45 Identity Anthems
00:45-1:25 Closing Activity: Creating a personal Jewish mantra

00:00-00:10 Set Induction

Hand out info graphic or project info graphic and instruct learners to pick their favorite way to say hello (Appendix 3:3)
Give them a few minutes to go around the room and practice saying their new favorite way of saying hello to others.

Discussion Questions:

-Did the fact that there are so many different ways to say hello make you think/feel any differently about the simple act of saying hello?
-How can the simple act of hello relate to acting with kavod?

00:10-00:20 Activity: Being Unique Text Study

Explain to learners that they just experienced the many different ways of saying hello. The Mishnah believes there are many different ways to be a human. Share with learners the Mishnah quote below.

Mishnah Sanhedrin says-

“A human being mints many coins from the same mold, and they are all identical. But the holy one, blessed by God, strikes us all from the mold of the first human and each one of us is unique.” Mishnah Sanhedrin 4:5 ¹⁸

Encourage learners to think about something that makes them unique. Have them share in pairs. Encourage learners to share their unique qualities with the whole group if they'd like!

00:20-00:35 Activity: Body Outline

Hand out body outline template (Appendix 3:3) and writing utensils.

Ask learners to draw/write on the outline what they think people see when they meet them for the first time. Also prompt learners to write what their friends notice about them. Remind learners that they writing noticeable qualities that everyone can see.

Then ask learners to label qualities or aspects of their identities that people might not notice about them. Prompt learners to write characteristics about themselves that they choose to tell people (Reassure learners that these won't be shared.)

Discussion Questions:

- What did this activity make you think about?
- Why do you think you have qualities that you don't share?
- As staff members, how can we think about our campers and all their qualities (seen and unseen)? (Especially before they come to camp, and then while they are at camp)

Note To Educator-Be mindful of the atmosphere of the room during this activity. If you notice learners getting uncomfortable with the discussion or activity, be sure to check in with them individually or with the group as a whole. This activity is meant to be a personal reflection and should not be a shameful or embarrassing activity.

Framing

Now that your learners have just reflected on who they are and their identities, they're going to listen to powerful anthems that speak to being unique and embracing differences.

¹⁸ Hineinu: Jewish Texts on Disability Inclusion. (2015, December 03). Retrieved from <https://rac.org/hineinu-jewish-texts-disability-inclusion>

00:35-00:50 Activity: Identity Anthems

Have learners listen to *Born This Way*, *This is Me*, *Heart of Mine*. Links are provided below. Also hand out the lyrics for each song (Appendix 3:3).

This Is Me audio- <https://www.youtube.com/watch?v=wEJd2RyGm8Q>

Heart of Mine audio- <https://www.youtube.com/watch?v=P3dzxxZedRg>

Born This Way audio- <https://www.youtube.com/watch?v=wV1FrqwZyKw>

Encourage learners to listen for similar themes in the different songs and to listen closely as they will be discussing afterwards and doing a related activity.

Offer paper and writing utensils to learners if they prefer to write down their thoughts while listening.

After you have them listen to all three songs, have learners get in groups of 2-4 and ask them these discussion questions.

Discussion Questions:

What themes did you notice in each song? Were any of these themes repeated?

Learners might say:

Everybody is unique and loves themselves in different ways.

How do these songs relate to kavod?

Learners might say:

Kavod means that we respect everyone, no matter what they look like, what they believe, etc.

How do we encourage differences at camp?

Learners might say:

We have mixers where we learn all about each other; we write a cabin brit; we encourage campers to be themselves

Do we respect those with differences at camp? If yes, how? If no, what do we need to change?

Learners might say:

If we've had the camper before, we might be used to their differences; when I don't know a camper very well, it's hard to respect their differences

00:50-1:25 Closing Activity: Creating Personal Jewish Anthems

Present learners with four different texts (Appendix 3:3), and have learners pick their favorite text. Then instruct learners to find a lyric from the anthems they just listened to and connect it to the text they've chosen. Have learners share with whole group

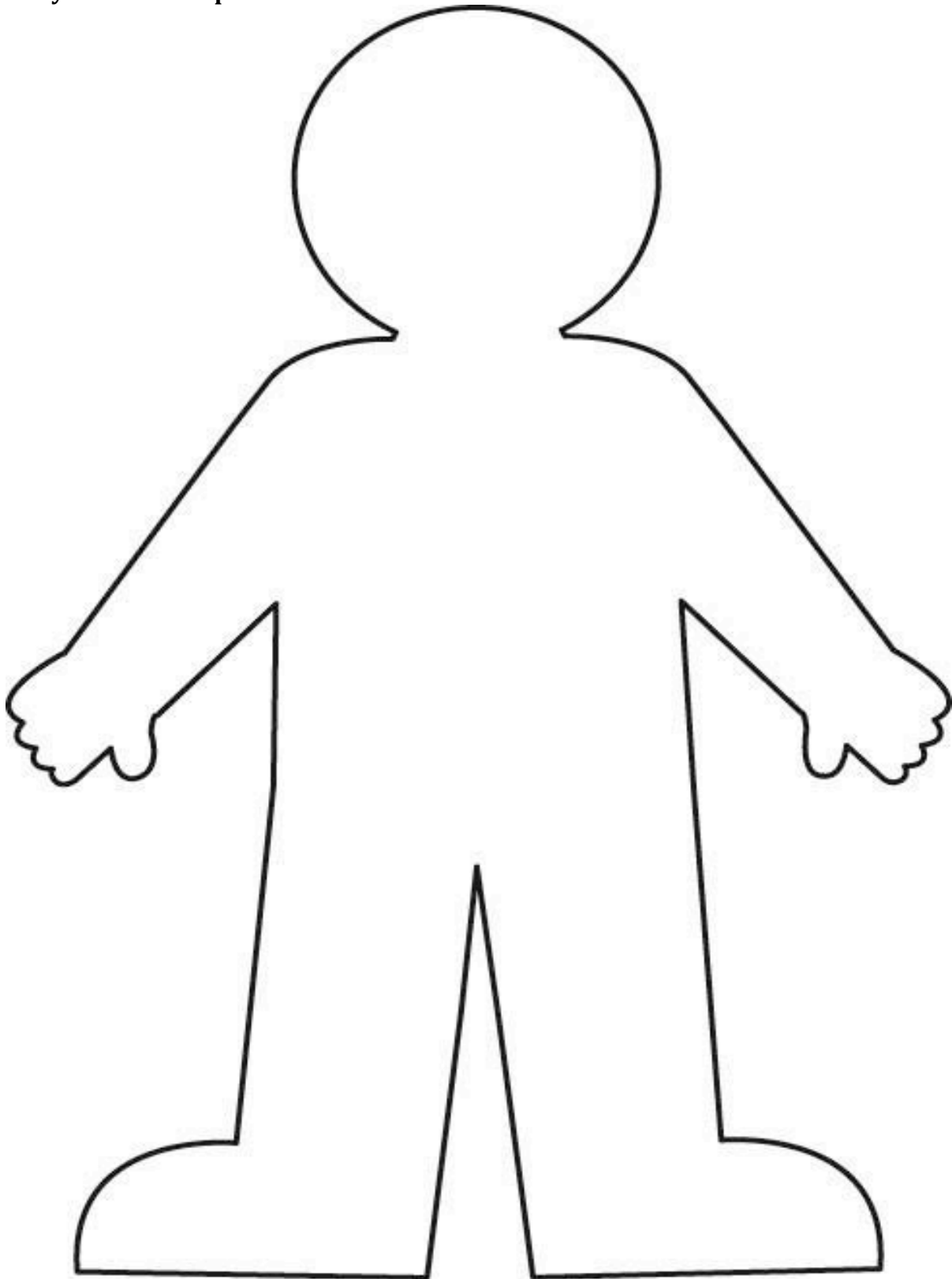
Next, instruct learners to then create their own mantra/anthem about kavod and being unique. Encourage learners to take a picture or create something with the available art supplies to go along with this text they have created.

Appendix 3:3



Appendix 3:3

Body Outline Template:



Appendix 3:3

Born This Way by Lady Gaga lyrics:

Born This Way

It doesn't matter if you love him, or capital H-I-M
Just put your paws up 'cause you were born this way, baby

My mama told me when I was young
We are all born superstars

She rolled my hair and put my lipstick on
In the glass of her boudoir

"There's nothing wrong with loving who you are"
She said, "Cause he made you perfect, babe"
"So hold your head up girl and you'll go far,
Listen to me when I say"

I'm beautiful in my way
'Cause God makes no mistakes
I'm on the right track, baby I was born this way

Don't hide yourself in regret
Just love yourself and you're set
I'm on the right track, baby
I was born this way (Born this way)

Oh there ain't no other way
Baby I was born this way
Baby I was born this way
Oh there ain't no other way
Baby I was born this way
Right track baby I was born this way

Don't be a drag, just be a queen
Don't be a drag, just be a queen
Don't be a drag, just be a queen
Don't be don't be don't be

Give yourself prudence
And love your friends
So we can rejoice your truth

In the religion of the insecure
I must be myself, respect my youth

A different lover is not a sin
Believe capital H-I-M (hey hey hey)
I love my life I love this record and
Mi amore vole fe, yah

I'm beautiful in my way
'Cause God makes no mistakes
I'm on the right track, baby
I was born this way

Don't hide yourself in regret
Just love yourself and you're set
I'm on the right track, baby
I was born this way

Oh there ain't no other way
Baby I was born this way
Baby I was born this way
Oh there ain't no other way
Baby I was born this way
Right track, baby I was born this way

Don't be a drag, just be a queen
Whether you're broke or evergreen
You're black, white, beige, chola descent
You're Lebanese, you're Orient
Whether life's disabilities
Left you outcast, bullied, or teased
Rejoice and love yourself today
'Cause baby you were born this way

No matter gay, straight, or bi
Lesbian, transgendered life
I'm on the right track baby
I was born to survive
No matter black, white or beige
Chola or orient made
I'm on the right track baby
I was born to be brave

I'm beautiful in my way
'Cause God makes no mistakes
I'm on the right track, baby I was born this way

Don't hide yourself in regret

Just love yourself and you're set
I'm on the right track, baby
I was born this way yeah

Oh there ain't no other way
Baby I was born this way
Baby I was born this way (Born this way)
Oh there ain't no other way
Baby I was born this way
Right track, baby I was born this way

I was born this way hey
I was born this way hey
I'm on the right track baby
I was born this way hey

I was born this way hey
I was born this way hey
I'm on the right track baby
I was born this way hey

Same D.N.A. but born this way
Same D.N.A. but born this way

*Appendix 3:3***This Is Me from *The Greatest Showman* lyrics:****This Is Me**

I am not a stranger to the dark
 Hide away, they say
 'Cause we don't want your broken parts
 I've learned to be ashamed of all my scars
 Run away, they say
 No one'll love you as you are

But I won't let them break me down to dust
 I know that there's a place for us
 For we are glorious

When the sharpest words wanna cut me down
 I'm gonna send a flood, gonna drown them out
 I am brave, I am bruised
 I am who I'm meant to be, this is me
 Look out 'cause here I come
 And I'm marching on to the beat I drum
 I'm not scared to be seen
 I make no apologies, this is me

Another round of bullets hits my skin
 Well, fire away 'cause today, I won't let the shame sink in
 We are bursting through the barricades
 And reaching for the sun
 (We are warriors)
 Yeah, that's what we've become
 (Yeah, that's what we've become)

Won't let them break me down to dust
 I know that there's a place for us
 For we are glorious

When the sharpest words wanna cut me down
 Gonna send a flood, gonna drown them out
 I am brave, I am bruised
 I am who I'm meant to be, this is me
 Look out 'cause here I come
 And I'm marching on to the beat I drum
 I'm not scared to be seen
 I make no apologies, this is me

*Appendix 3:3***Heart Of Mine by Marsha Attie lyrics:****Heart Of Mine**

Oh, heart of mine

Lost and find my home is sometimes near and sometimes far
It's always changing

Oh, heart of mine

Take the time to feel the sadness

Love is always near

It seems they go together

The walls are coming down and down and down

And life is going round and round and round

And love it will be found and found and found

It's all inside of you

Oh, moon of mine

To see you shine is like as if to with upon a star

I'm so glad to see you

Oh, moon of mine

Night is time for love and wonder spread across the sky

What would we do without you

The walls are coming down and down and down

And life is going round and round and round

And love it will be found and found and found

It's all inside of you

All inside

The walls are coming down and down and down

And life is going round and round and round

And love it will be found and found and found

It's all inside of you

Oh, friend of mine

Eyes that shine so bright and help me feel that I am not alone

How can I ever thank you

Oh, friend of mine

Space nor time will break the bond that holds my heart with yours

I'll always love you

The walls keep coming down and down and down

And life keeps going round and round and round

And love it's always found and found and found

It's all inside of you

All inside of you

Appendix 3:3

Closing Activity Texts:¹⁹

“The decency of a society is measured by how it cares for its least powerful members.” –Etz Hayim, commentary ed. By Rabbi Harold Kushner

“All Israel is responsible for one another.” –Mishnah Sanhedrin

“Teach a child according to his way.” –Proverbs 22:6

“Do not look at the container, but what is in it” –Pirkei Avot 4:27

¹⁹ Hineinu: Jewish Texts on Disability Inclusion. (2015, December 03). Retrieved from <https://rac.org/hineinu-jewish-texts-disability-inclusion>

Lesson 4-Camp As A Culture Of Respect

Goals:

Encourage learners to apply what they've learned about kavod to their camp setting
Connect kavod to camp programming

Objectives:

Assess kavod in their spaces/programming on camp using a self-made system
Teach kavod to the camp community at large
Write a d'var torah

Essential Questions:

How do I ensure that my camp setting understands kavod and acts with kavod?
What does kavod look like in a camp setting?

Materials:

Paper
Writing utensils
D'var Torah Writing Tips handout (Appendix 3:4)
Kavod Check In System handout (Appendix 3:4)
Jewish Text review (Appendix 3:4)
Internet Access
Computers
Tanakhs

Timeline:

00:00-00:10 Set Induction
00:10-00:50 2 Rotations: Writing a D'var, Creating a Kavod Check In System,
00:50-1:20 Proud Sharing Ritual

Note To Educator-Be mindful that this session might run longer than most of the other sessions found in this guide. Feel free to split up the time in terms of what fits best with your timing.

00:00-00:10 Set Induction

Ask learners to reflect on this quote from Jeffrey Kress, a Jewish professional who writes on and researches social, emotional and spiritual development in educational settings-

“When we create a strong, healthy container, students feel connected to themselves and one another. They trust that their classroom is a place where they can learn, grow and take risks. We create this container by intentionally building community through a series of lessons that take students deeper into self knowledge, giving them opportunity to share their stories, passions, and hearts in a variety of ways.”

Reflection Questions:

What ideas and actions does Kress teach us that we can use at camp?

Learners might say:

At camp we can create this healthy container that Kress speaks of; camp is an intentionally built community; camp programming can be thought of as lessons that take campers deeper; etc.

Where/how does kavod come in?

Learners might say:

Respect lends itself to intentionality within a community

00:10-00:50 Activity: Rotations

Note To Educator-If possible, recruit other senior staff members to help lead the rotations. However, these rotations can be done with you as the single educator/leader if needed.

Split learners into two groups and explain to them that will get a chance to participate in both stations. Learners should get about 20 minutes at each rotation. If learners feel like they need more time, you can decide when they can complete their work (either during the session or afterwards).

Each station encourages the learners to take what they've learned in this unit and apply to some aspect of camp.

Station #1-D'var Writing

Have learners write a d'var for camp on what they have learned about the importance of kavod and what kavod means at camp.

Encourage learners to get creative as they could tell a story, a personal anecdote, etc.

Learners should have a piece of Jewish text in their d'var as well. A list of the Jewish texts they have discussed thus far can be found in Appendix 3:4, along with a hand out to help guide the d'var writing process.

If they are able to use computers for research, encourage them to do so! Also provide learners with Tanakhs if they'd like to do more textual research as well.

Note To Educator-Hints and tips for d'var writing can be found in Appendix 3:4. Also feel free to invite any of your clergy or Jewish professionals that are on your camp staff to offer their guidance to staff members during this process!

Station #2- Creating a Kavod Check In System

Learners will create their own kavod check in system to ensure that their spaces are respectful and that themselves, along with their campers are acting with kavod. There are guiding questions (Appendix 3:4) that will get learners thinking about how they've acted with kavod at camp in different situations and spaces at camp.

Questions for learners to think about while creating their check in system-

- Who will use this system?
- When will it be used?

00:50-1:20 Closing Activity: Proud Sharing Ritual

Learners will come together and share what they've written, created, etc. This can be done in a beit café or talent show style where every learner comes up and shares what they are most proud of—their d'var torah or their check in system.

Have the audience members participate as necessary and also offer feedback in the language of "I notice, I wonder and I appreciate."

This ritual should speak to the pride of the learners and what they have created. This ritual should also serve to strengthen the kavod of your staff community.

Unit 3 Wrap Up: Journaling

Remind learners that their answers will then be posted on some form of social media that they can all see.

The post can be based off a text they looked at, a piece of media that they watched/listened to, or another connection they have noticed. The post can be a picture, a poem, a short story, etc.

Learners should react to everyone's postings in the frame of "I notice, I wonder and I appreciate."

Note To Educator-For the Unit 3 wrap up, you might consider having it be part of the proud sharing ritual.

Unit 3 Journal Question:

How does kavod relate to your role at camp?

*Appendix 3:4***D'var Torah Writing Tips:**

Divrei Torah ²⁰

A D'var Torah is not a sermon. It is a short explication of a brief passage from Torah (or at times another text). The purpose of writing and delivering a d'var Torah [...] is to practice offering a brief teaching that can provoke your listeners to see a verse or aspect of the Torah in a new way.

When thinking about your D'var Torah, you might consider one of the following models:

Model 1 – one question, one commentary, one observation

Example-

- A. Why is Aaron silent upon his sons' death?
- B. Rashi suggests....
- C. From this we learn....

OR

- A. How do we relate to discussions of sacrifices?
- B. Commentary – significance of sacrifice in ancient world
- C. In a contemporary context we might focus on the question “What do we offer to God?”

Model 2 – one question, two commentaries, one observation

Example-

- A. Why is Aaron silent upon his sons' death?
- B1. Vayikra Rabbah provides one explanation....
- B2. Another explanation is offered by the Women's Torah Commentary
- C. Response 1 (or 2) is more in keeping with....

²⁰ Weisberg, D. (2017). *Guide to practices in the m'kom tefillah and the Walter Hillborn synagogue*. Los Angeles.

*Appendix 3:4***Jewish Texts review:**

1. “The decency of a society is measured by how it cares for its least powerful members.” – Etz Hayim, commentary ed. By Rabbi Harold Kushner
2. “All Israel is responsible for one another.” –Mishnah Sanhedrin
3. “Teach a child according to his way.” –Proverbs 22:6
4. “Do not look at the container, but what is in it” –Pirkei Avot 4:27
5. Mishnah Sanhedrin says-
“A human being mints many coins from the same mold, and they are all identical. But the holy one, blessed by God, strikes us all from the mold of the first human and each one of us is unique.” Mishnah Sanhedrin 4:5 ²¹
6. “Kevod habriyot [the kavod—honor—due to every human-being] is so great that it suspends a negative precept in the Torah.” (Meg. 3b)
7. “Ben Zoma teaches: ‘Who is worthy of kavod? The one who treats other human beings with kavod. As it I said: ‘For those who honor Me, I will honor, and those who scorn Me, I will scorn.’ (1 Sam. 2:30)” (Pirkei Avot, 4:1)
8. “The one who learns from his fellow a single chapter, or a single law, or a single verse, or a single saying, or even one letter—must treat [the teacher] with kavod.” (Pirkei Avot, 6:3)

²¹ Hineinu: Jewish Texts on Disability Inclusion. (2015, December 03). Retrieved from <https://rac.org/hineinu-jewish-texts-disability-inclusion>

9. “And God said: ‘Let us make Adam in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that crept upon the earth.’ And God created Adam in His own image, in the image of God created He him; male and female created He them.” —Bereshit (Genesis) 1:26-27

10. “Honor your father and your mother” -Exodus 20:12

11. “You shall fear your mother and your father” -Leviticus 19:3

12. Maimonides on Blessing People Who Are Different-

“A person who sees...people with disfigured faces or limbs recites the blessing,
‘Blessed are You, Lord our God, King of the universe, who makes people different.’

A person who sees a person who is blind or lame, or who is covered with sores and white pustules (or similar ailment), recites the blessing,

‘Blessed are You, Lord our God, Ruler of the universe, who is a righteous judge.’

But if they (the one with the disability) were born that way, a person says,

‘Blessed are you, Lord our God, King of the Universe, who makes people different.’ “

-Mishneh Torah, Hilchot B'rachot 10:12, based on B'rachot 58b²²

²² Hineinu: Jewish Texts on Disability Inclusion. (2015, December 03). Retrieved from <https://rac.org/hineinu-jewish-texts-disability-inclusion>

Appendix 3:4

Kavod Check In System Handout:

These are questions intended to guide your kavod check in system process. Your check in system could take the form of guiding questions like these, a checklist or a chart. This check in system is for your fellow staff members to truly evaluate their actions at camp.

1. What are examples of how I treat my campers with kavod?

2. To what extent does my activity include everyone? Are there options if someone cannot participate or doesn't want to participate?

3. To what extent is my bunk a safe space for sharing and living? How can I tell if it's a safe space? What can I do to ensure that my bunk is a safe space?

4. To what extent I gotten a chance to know each of my campers individually? What can I do to get to know them better?

Unit 4- A Walk In Your Shoes

Unit 4 Overview:

Unit 4 shifts the focus from kavod at camp to kavod of the self. The belief that undergirds this entire unit is the belief that you can only respect others if you respect yourself. Respecting yourself leads to a stronger sense of self and the ability to recognize what others need. Learners will listen to and read TED talks that speak to self-care, the bravery to be unique and sense of self. Learners will also deeply discuss their values and what self-care practices are best for them. This unit includes Jewish texts that talk about self worth and self-discovery. Unit 4 concludes with learners reflecting on how to best take care of their Jewish selves.

Unit Enduring Understandings:

- To respect others you must respect yourself first.
- You can only respect yourself if you're aware of your values, identity and sense of self.

Unit Essential Questions:

- How do our values play into our identities?
- How do we take care of our selves and why is it important to do so?
- Why is self-respect necessary?

Unit Goals:

- Guide learners through an exploration of their sense of self, identity and values
- Connect learners' sense of self, identity, and values to the bigger idea of kavod

Unit Objectives:

- Recognize how their values affect their identities
- Label how self-respect leads to acting with respect towards others

Lessons:

1. Values Shape Our Identities
2. Emotional First Aid
3. Self—Then and Now
4. Creating My Self Care Toolbox

Lesson 1- Values Shape Our Identities

Goals:

Expose learners to the ways that their values play into their identities
Demonstrate that knowledge of self leads to self-respect

Objectives:

Describe the role of their personal values in their daily lives and identity formation
Relate their values and identity to the bigger idea of self-respect
Discuss how their sense of self leads to self-respect

Essential Questions:

How does sense of self fit into self respect?
How does knowing my values attribute to knowing my sense of self?

Materials:

Values list (Appendix 4:1)
Text Study (Appendix 4:1)
Paper
Writing Utensils

Set Induction:

Have learners write a letter to themselves using the questions below.

Guiding questions for learners to think about when they're writing their letters:

- What are 5 values that you try to live your life by?
- Who influences your identity?
- How does your respect for others lend to your respect for yourself?

Note To The Educator: You will keep these letters for the remainder of the curriculum.

Framing

Your learners will be talking about their values stem from and lead to their identity. According to Merriam Webster, identity is the distinguishing character or personality of an individual. Our identities affect everything we do, including how we treat and respect ourselves. An essential part of kavod is the self, as if you do not respect yourself, it becomes challenging to use kavod in other settings and relationships. Your first activity will focus on delving deeper into our personal values. Your second activity will focus more on what your learners want to see from their future selves.

Activity: Getting to Know Your Values and Middot²³

From the list of values (Appendix 3:1), instruct your learners to choose three to five that are their own top values. (They don't have to rank them yet, and they can include something that is not on the list.) These should be things that they not only think are important, but that they see yourself living by or trying to live by.

Instruct learners to pick two of their top five—maybe your top two, if they know them. Now, your learners are going to write a “middah biography” for each of their values.

Note To Educator-You might need to remind your learners that middah means value!

Explain to learners that the idea is to explore how and why each middah has become important to the way they live.

Have learners think about how this middah has shown up in their life.

Instruct learners to think about some experience, past or present, which shows this middah in them or that describes how it became important to them.

Have the learners try and figure out where they got this value. They can think about family members, friends, other people, books, classes, teachers, movies, events, history that might have communicated this value to them—Jewish and not specifically Jewish.

Have learners share with each other in small groups. Encourage learners to focus on how these values influence their daily lives, their actions and decisions. This will help learners connect their values with who they are as a whole.

Activity: Personal Vision Writing²⁴

Share with learners that they will be writing their own visions now, loosely based off of their personal values they just discussed.

Question to guide their personal vision writing:

- What is the best version of you?
- What would you do to access this version in order to accomplish great things?
- Who do you want to be?
- What do you want to accomplish?
- How do you want to live?

²³ Getting to Know Your Values and Middot. (2016, October 27). Retrieved 2018, from <http://www.jtfn.org/resources/getting-know-your-values-and-middot>

²⁴ Davenport, B. (2011, March 27). Limitless Productivity: Create Your Life Vision And Accelerate Success. Retrieved January, 2018, from <https://liveboldandbloom.com/03/productivity/limitless-productivity-create-your-life-vision-and-accelerate-success>

Closing Activity: Self Worth Text Study

First, share this teaching with learners:

God told Moshe Rabbeinu, “Don’t just count the Jewish people. Tell them that they count, each and every one of them. Fill them with self-esteem so that they will be inspired to live a noble existence.” Nothing inspires a person to act nobly more than a sense of self-worth.²⁵

Instruct learners that now they’re going to look at this specific Torah portion in detail and what commentary (Appendix 4:1) has to say.

Possible Discussion Questions:

- Which commentary do you agree with the most? The least?
- How does self esteem lead to self-respect?
- Why is it important to respect yourself before respecting others?
- Do you think self-respect has to come first in terms of living with respect? Why or why not?

²⁵ Winston, P. (2016, June 9). Esteemed Self-Esteem-Parshas Bamidbar. Retrieved from <https://torah.org/torah-portion/perceptions-5776-bamidbar-2/>

Appendix 4:1

Values:²⁶

acceptance
responsibility
love
love of all Jewish people
mutual responsibility
preservation of environment
beauty
freedom
loyalty-kindness
wisdom
communication
courage
creativity
knowledge
democracy
dignity
diversity
faith
equality
welcoming people into your home and community
recognizing the good in others
respect for elders
honesty
integrity
community
respect for parents
family
opportunity
compassion
healing
respect
service
joy
simplicity
peace
repairing the world
justice

²⁶ Getting to Know Your Values and Middot. (2016, October 27). Retrieved 2018, from <http://www.jtfn.org/resources/getting-know-your-values-and-middot>

*Appendix 4:1***Self Worth Text Study:**²⁷

On the first day of the second month, in the second year following the exodus from the land of Egypt, the LORD spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, saying:

Take a census of the whole Israelite community by the clans of its ancestral houses, listing the names, every male, head by head.

You and Aaron shall record them by their groups, from the age of twenty years up, all those in Israel who are able to bear arms.

-Numbers 1, 1-3

Commentary-

“Because of God’s great love for his people, God counts them all the time.”-Rashi

“This is reflected in the Hebrew word for “count”, pakod, which also means to “remember” and “be concerned with.”” - Nachmanides

“Each member of the community, from the greatest to the lowliest, counts for no less and no more than “one.” God repeatedly commands Moses to count the Jewish people to emphasize both their individual worth—the fact that no single person’s contribution is dispensable—was well as their inherent equality. “ –Chassidic sages

Possible Discussion Questions:

- Which commentary do you agree with the most? The least?
- How does self esteem lead to self-respect?
- Why is it important to respect yourself before respecting others?
- Do you think self-respect has to come first in terms of living with respect? Why or why not

²⁷ Weisberg, C. (2011). The Power of the Individual - Five on Five-Bamidbar. Retrieved 2018, from https://www.chabad.org/multimedia/media_cdo/aid/1505756/jewish/The-Power-of-the-Individual.htm

Lesson 2- Emotional First Aid

Goals:

Encourage learners to think about how they take care of themselves on a mental level
Unpack the connection between self-respect and self-care

Objectives:

Discuss that self-care leads to self-respect
Discuss methods of self-care

Essential Questions:

Why is self-care essential to self-respect?
Is self-care easy?
How do you take care of yourself?
How does self-respect lead to respecting others?

Materials:

Paper
Writing Utensils
Internet access
Computer

Set Induction:

Share story below with learners.

Story-

“A tale is told of a well-known 17th-century Chasidic rabbi named Zusya, who, when he died, went to stand before the judgment seat of God. As he waited for God to appear, he grew nervous thinking about his life and how little he had done. He began to imagine that God was going to ask him, “Why weren’t you more like Moses, a great leader?” Or, “Why were you not wiser, like King Solomon, or braver, like King David?” But when he faced the accounting before God of his life, God simply asked him, “Why were you not more like Zusya?” Our challenge in life, our ultimate task in this world, is to be more like our true selves, our best selves, with our soul radiating through; the individuals that God has called us to be.”²⁸

Possible Discussion Questions:

- What do you think the moral of this story is?
- How can we take what God said to Zusya and apply it to our own lives?
- Where do we see identity, values and kavod in this story?

²⁸ Caro, S. (2012, October 18). Self-Care Is Not Selfish. Retrieved 2018, from <https://reformjudaism.org/blog/2012/10/18/self-care-not-selfish>

Framing

Now that the learners understand that God wants us to be our best selves, they are going to watch two TED talks that focus on this idea of self-care and being our best selves in our world today.

Activity: TED Talk Jigsaw

Have learners split up into two groups. Each group will watch a different video (links provided below).

When learners come back as a big group, each group will present on the specific video they watched. There are discussion questions to guide the learners' presentation (Appendix 4:2).

Note To Educator-Context of the TED Talks are provided below. You can choose to share that with your learners before they watch their respective videos.

Ted Talk #1-

Link-

https://www.ted.com/talks/guy_winch_the_case_for_emotional_hygiene-t-1032383

Context of TED Talk-“We’ll go to the doctor when we feel flu-ish or a nagging pain. So why don’t we see a health professional when we feel emotional pain: guilt, loss, loneliness? Too many of us deal with common psychological-health issues on our own, says Guy Winch. But we don’t have to. He makes a compelling case to practice emotional hygiene — taking care of our emotions, our minds, with the same diligence we take care of our bodies.”²⁹

Ted Talk #2-

Link-

https://www.ted.com/talks/cleo_wade_want_to_change_the_world_start_by_being_brave_enough_to_care

Context of TED talk- “Artist and poet Cleo Wade recites a moving poem about being an advocate for love and acceptance in a time when both seem in short supply. Woven between stories of people at the beginning and end of their lives, she shares some truths about growing up (and speaking up) and reflects on the wisdom of a life well-lived, leaving us with a simple yet enduring takeaway: be good to yourself, be good to others, be good to the earth. “The world will say to you, ‘Be a better person,’” Wade says. “Do not be afraid to say, ‘Yes.’”³⁰

²⁹ Winch, G. (2014, November). Why we all need to practice emotional first aid. Retrieved 2018, from https://www.ted.com/talks/guy_winch_the_case_for_emotional_hygiene#t-1032383

³⁰ Wade, C. (2017, November). Want to change the world? Start by being brave enough to care. Retrieved 2018, from https://www.ted.com/talks/cleo_wade_want_to_change_the_world_start_by_being_brave_enough_to_care

Closing Activity: Prayer For Self Care

Have learners read “Prayer for Self Care During the Struggle” (Appendix 4:2).

Then have learners form their own poem, or prayer for self-love, self-care or emotional first aid. Pass out paper and writing utensils if learners would like them. Learners can share with a partner or the whole group if wanted.

Appendix 4:2

Discussion Questions for Emotional Hygiene TED Talk:

1. Is this a concept you've thought about before?
2. What resources are there for this type of emotional first aid?
3. If you had to put the message of this TED talk into a 280-character tweet, what would it be?
4. How did the video relate to what you've learned about your identity and values?
5. In what ways did the video emphasize kavod?

Appendix 4:2

Discussion Questions for Being Brave TED Talk:

1. Did you agree with Cleo Wade?
2. Is being brave something that comes easily to you?
3. If you had to put the message of this TED talk into a 280-character tweet, what would it be?
4. How did the video relate to what you've learned about your identity and values?
5. In what ways did the video emphasize kavod?

*Appendix 4:2***Prayer for Self-Care During the Struggle³¹**

By Kohenet Ahava Lilith

If my knees begin to buckle, may I take them out for a walk or a dance.

If I feel nauseated, may I brew some ginger tea.

If I feel overwhelmed, may I reach out to a supportive loved one.

If I mind won't stop racing, may I find a big enough stop sign to allow me some moments of stillness.

If my heart feels like it's breaking, may I open it up to giving and receiving more kindness and Love.

If there are butterflies (or bats) in my stomach, may I go outside and soar with the winged ones.

If I feel like I'm falling to pieces, may I find a puzzle to put together, a hole to patch up, a ripped seam to mend, or a broken appliance to fix.

If I'm holding my breath waiting for the other shoe to drop, may I take off my shoes, put my feet on the ground and draw the energy of Mother Earth up through me by taking many deep breaths.

If those who believe they hate me are already defeating me in my heart, may I take back my power. May I find a balance between remaining present while preparing for the future by working for peace and social justice, between protecting my safety and my sanity, between caring for others and caring for myself.

If I wonder if I'm strong enough, may I remember that I carry within me the courage of the suffragettes, trade unionists, civil rights demonstrators, Stonewall rioters, Wall Street occupiers, those standing next to the water protectors, and other activists at the forefront of every movement for freedom and equality in this country, and that, in the end, Love always wins!

³¹ Lilith, K. (n.d.). Prayer for Self-Care During the Struggle. Retrieved 2018, from <https://ritualwell.org/ritual/prayer-self-care-during-struggle>

Lesson 3- Self—Then and Now

Goals:

Provide engaging topics of conversation relating to the sense of self
Connect self-respect to kavod in general

Objectives:

Discuss that their sense of self is not static
Question how their sense of self-respect might change throughout their life

Essential Questions-

If your sense of self changes, does your self-respect also change?
How do other people notice your sense of self or your self-respect?

Materials:

Julian Baggini TED talk quotes (Appendix 4:3)
General art supplies-markers, crayons, construction paper, stickers, etc
Index cards
Writing utensils

Set Induction:

Have learners line up in two lines facing each other. You will ask them a question, give them time to answer/discuss with the person right across from them and then have one of the lines move one person to the right while the other line stays in their spot.

Questions:

- What was your favorite childhood toy or game?
- What did you want to be when you “grew up”?
- Did you have a childhood nickname?

Framing

As your learners probably just discussed, most of them were different when they were kids. While maybe they’ve kept certain parts of their childhood identities, they’ve had experiences that have pushed them to grow, mature and change. And with these experiences that lend itself to personal change of self, it is possible that their self-respect can also change.

Activity: Artistically Thinking About Yourself

Split learners into groups of 3-4. Each group will get a quote from Julian Baggini’s TED Talk about sense of self to discuss. Then learners will create a piece of art to represent their Baggini quote.

Provide art materials so groups can artistically create ways to present the moral/message of their particular quote. Groups will present to everyone on what the quote means to them.

Possible Discussion Questions:

- Do you think your sense of self changes at camp?
- How can camp change your sense of self or identity?

Closing Activity: Dignity vs. Respect Discussion And Sharing

Share with learners that we use the word kavod to describe respect, but it also means dignity.

Share with learners that famous Jewish philosopher Rabbi Joseph B. Soloveitchik wrote-

“In Hebrew, the noun kavod, dignity, and the noun koved, weight, gravitas, stem from the same root. The man of dignity is a weighty person. The people who surround him feel his impact.”

Possible Discussion Questions:

- What do you think of the relation between the words dignity/respect and weight/heaviness?
- Does this fit with what you think about yourself, self respect and respecting others? Why or why not?
- How do we see dignity and respect play out at camp?

Have learners write their answers/thoughts on index cards anonymously. After they are done, shuffle the cards and pass them out, have learners read the card they have received out loud.

*Appendix 4:3-***Julian Baggini TED Talk quotes-**

“It’s the shift between thinking of yourself as a thing which has all the experiences of life, and thinking of yourself as simply that collection of all experiences in life. You are the sum of your parts. Now those parts are also physical parts, of course, brains, bodies and legs and things, but they aren’t so important, actually. If you have a heart transplant, you’re still the same person. If you have a memory transplant, are you the same person? If you have a belief transplant, would you be the same person? Now this idea, that what we are, the way to understand ourselves, is as not of some permanent being, which has experiences, but is kind of a collection of experiences, might strike you as kind of weird.”

“Let’s take something like a waterfall. [...] Now if you take something like this, you can appreciate the fact that in lots of ways, there’s nothing permanent about this. For one thing, it’s always changing. The waters are always carving new channels. With changes and tides and the weather, some things dry up, new things are created. Of course the water that flows through the waterfall is different every single instance. [...] What it means is we have to understand what it is as something which has a history, has certain things that keep it together, but it’s a process, it’s fluid, it’s forever changing.”

“There are limits to what we can make of ourselves. But nevertheless, we do have this capacity to, in a sense, shape ourselves. The true self, as it were then, is not something that is just there for you to discover, you don’t sort of look into your soul and find your true self, what you are partly doing, at least, is actually creating your true self. And this, I think, is very, very significant, particularly at this stage of life you’re at. You’ll be aware of the fact how much of you changed over recent years. If you have any videos of yourself, three or four years ago, you probably feel embarrassed because you don’t recognize yourself.”

“So I want to get that message over, that what we need to do is think about ourselves as things that we can shape, and channel and change. This is the Buddha, again: “Well-makers lead the water, fletchers bend the arrow, carpenters bend a log of wood, wise people fashion themselves.” And that’s the idea I want to leave you with, that your true self is not something that you will have to go searching for, as a mystery, and maybe never ever find. To the extent you have a true self, it’s something that you in part discover, but in part create.”³²

³² Baggini, J. (2011, November). Is there a real you? Retrieved 2018, from https://www.ted.com/talks/julian_baggini_is_there_a_real_you/transcript

Lesson 4 – Creating My Self Care Toolbox

Goals:

Encourage learners to think deeply about their identities

Guide learners in acknowledging what the best self-care mechanisms are for them

Objectives:

Connect their values to their identities

Assess where they've been thus far and how their personal journey affects their self in relation to how they respect themselves today

List and describe the best self-care mechanisms for themselves

Essential Questions:

How do my values align with my identity?

What are the strongest parts of my identity?

What are the best tools of self-care for me?

Materials:

Magazines

Glue

Scissors

Paper

Writing utensils

Blank sample of identity map (Appendix 4:4)

Giant Post Its

Jewish texts (Appendix 4:4)

Set Induction:

Free Write-Have learners think back to the first lesson where they looked at their values and have pick one to write about for the next 15 minutes.

They do not have to put together a formal essay, it can be a poem, a list of thoughts, etc.

Give learners 15 minutes to write about this value and how it influences their daily lives.

Prompt learners to think about where they learned this value from, situations where it is the most prominent or how they've taught the value to others.

Activity: Identity Map

In thinking about their values and personal vision, learners will draw their own identity map (a blank sample can be found in Appendix 4:4). They can copy this outline or make something similar.

Instruct learners that self goes in the middle and identity traits and values go on the outside.

Possible Discussion Questions:

- What makes you you?
- What defines who you are?

- What's important to you?

Framing

In looking at their identity map, your learners should be able to notice their areas of strengths and weaknesses. Everybody's identity map is different and therefore how everyone respects himself or herself is different. Self-respect does not look the same for everyone. You want your learners to think about ways that lead to the best way of self-respect for them as an individual.

Activity: Self Care Collage

Learners will make a self-care collage. Around the room you should post giant Post Its with Jewish texts (Appendix 4:4) on them. Learners should look at the quotes and pick one of the quotes to be the centerpiece of their collage.

Feel free to engage in a discussion before the art project or provide learners with questions to think about while they're creating their collages.

Possible Discussion Questions:³³

- When am I respectful to myself?
- How good am I at self-care? Where do I need to improve?
- How well do I live up to my own values?
- What are the hurdles to being my best self?
- What is your current relationship with self-care?
- What is one small step you can take toward developing a practice of self-care?

Closing Activity: Group Sharing

Go around the circle and ask each person in the group to complete the following sentence:

In order to better care for myself, I commit to...

³³ Kansky, M. (2017, February 28). "If I am not for myself, who will be for me?" A discussion for developing a practice of self-care. Retrieved from <http://www.hillel.org/about/news-views/news-views---blog/news-and-views/2017/02/28/-if-i-am-not-for-myself-who-will-be-for-me-a-discussion-for-developing-a-practice-of-self-care>

Unit 4 Wrap Up: Journaling

Remind learners that their answers will then be posted on some form of social media that they can all see.

The post can be based off a text they looked at, a piece of media that they watched/listened to, or another connection they have noticed. The post can be a picture, a poem, a short story, etc.

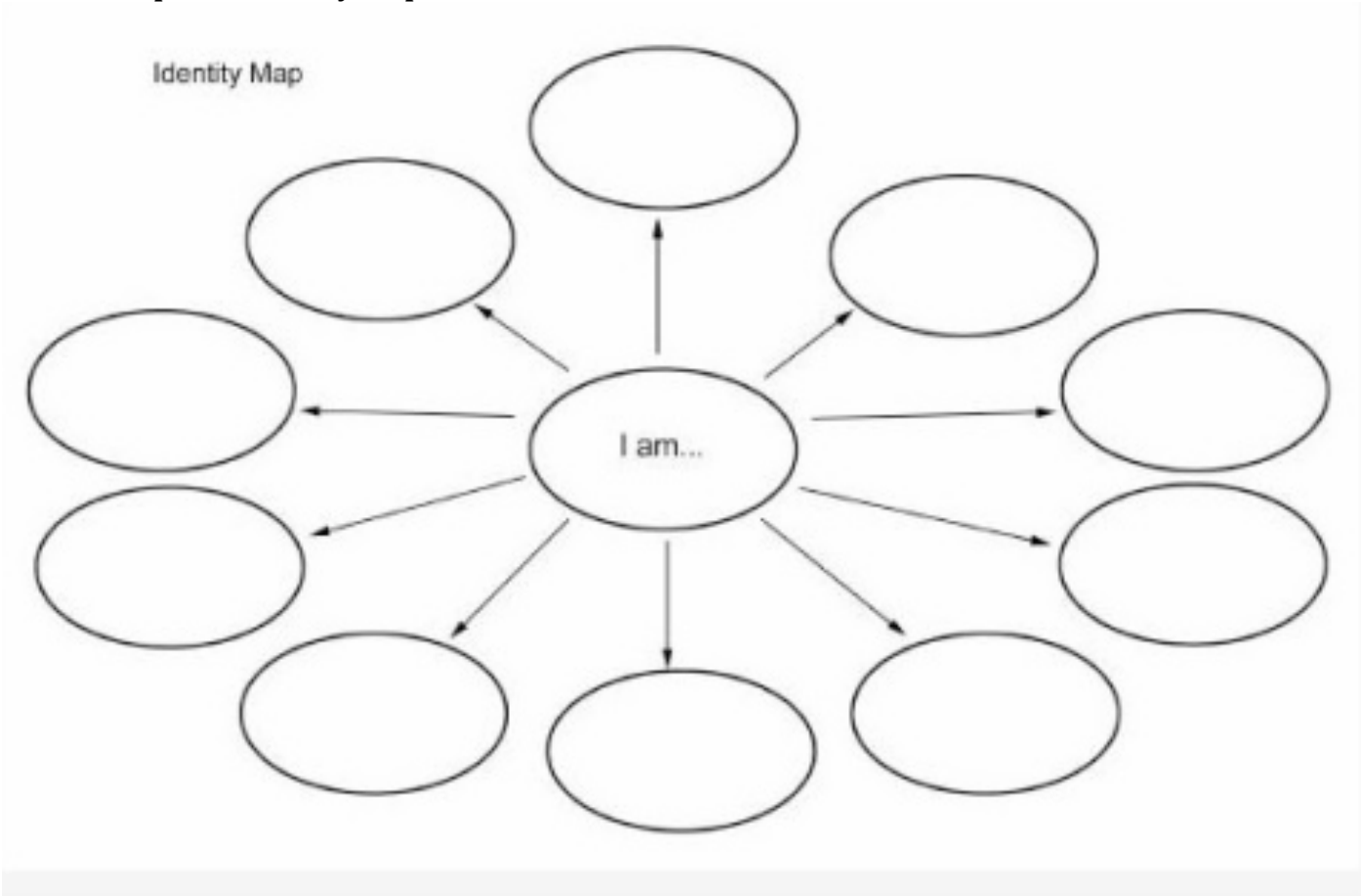
Learners should react to everyone's postings in the frame of "I notice, I wonder and I appreciate."

Unit 4 Journal Question:

At camp, how do you take care of yourselves and why is self-care important?

Appendix 4:4

Blank Sample of Identity Map-



Appendix 4:4

Jewish Texts for Post Its:

“If I am not for myself, who will be for me? If I am only for myself, what am I? And if not now, when?”-Hillel

“Do not give yourself over to sorrow or distress yourself deliberately. A merry heart keeps a person alive, and joy lengthens one’s days.”- Ben Sira, chapter 30

“If you take on too much, you have taken on nothing.”-Talmud Bavli, Yoma 80a ³⁴

³⁴ Kansky, M. (2017, February 28). "If I am not for myself, who will be for me?" A discussion for developing a practice of self-care. Retrieved from <http://www.hillel.org/about/news-views/news-views---blog/news-and-views/2017/02/28/-if-i-am-not-for-myself-who-will-be-for-me-a-discussion-for-developing-a-practice-of-self-care>

Unit 5- Because Kavod Can Exist in Spaces Too

Unit 5 Overview:

Unit 5 highlights the connection between kavod and the environment. Learners will delve into Jewish texts that focus on all aspects of our environment and then discuss what these texts means to them in their daily lives. Learners will discuss b'tzelem elohim and analyze it through a nature lens. Learners will plant seeds as to symbolize the metaphor of campers being like plants. This planting activity will conclude the unit and also serve as a review of all the Jewish texts learners studied throughout the curriculum.

Unit Enduring Understandings:

- Kavod can be applied to the natural world around us.
- Jewish texts regard nature with utmost importance.
- Jewish texts about nature are still relevant today.

Unit Essential Questions:

- How do you respect the space you're in?
- How are nature and kavod related?

Unit Goals:

- Encourage participants to unpack the connection between kavod and nature

Unit Objectives:

- Analyze the connection between the value of kavod and the space around them
- Discuss nature through a lens of Jewish texts
- Choose a way that they can show kavod to nature

Lessons:

1. Praying and Observing in Nature
2. What Our Texts Say
3. B'tzelem Elohim via Biodiversity
4. Planting Our Kavod

Lesson 1-Praying and Observing In Nature

Goals:

Introduce the relationship between Judaism and nature
Help learners respond to Jewish texts about nature

Objectives:

Analyze the connection between kavod and nature
List two ways that they feel connected to nature
Interpret how Jewish texts relate to their personal connection with nature

Essential Questions:

How do I appreciate nature?
How do I see the relationship between kavod and the environment?
Do I have to be an environmentalist to be respectful to nature?

Materials:

Writing utensils
Rabbi Nachman text (Appendix 5:1)
A device with a camera
Prayer books

Set Induction:

Give each learner a piece of paper and a pencil. Invite them to draw three columns with the titles, Things in Nature, Things I Have in Common with Nature and How Nature Helps Humans.

Instruct learners to observe their environment. They must find objects in nature and tell how they are like that object. Make sure they consider less noticeable things such as air, soil, and sun.

For example:

- Tree-We both have an outer layer to protect us (bark/skin). A tree gives me oxygen.
- Soil-We both contain minerals. Soil helps grow my food.
- Ant-We both need shelter. They are fun to watch.

Have learners to share one or more of their connections with the group. ³⁵

Possible Discussion Questions:

- Because nature helps you, are you more inclined to respect it?
- Is it hard or easy to respect nature?
- What does respecting nature look like to you?

³⁵ Teaching Resources. (2012). Retrieved 2018, from <https://Int.org/teach/teaching-resources>

Activity: Putting Photos To Prayer

Have participants read Rabbi Nachman's prayer (Appendix 5:1) and find one line that they identify with (a line they really liked, a line that they noticed, etc.).

Then have participants go outside and take pictures of something in nature that they feel goes along with the line they picked out from their prayer.

Then instruct learners to write a caption for their picture. Their caption should encapsulate the connection between the picture and the text.

When learners come back as a group, have them share their picture/caption with a partner next to them.

Closing Activity: Personal Prayer Connections

Have learners look through prayer books to find a new text that they feel highlights their personal connection to nature. This text could also relate to the picture they took. Learners should be encouraged to share with the group or a partner next to them.

*Appendix 5:1***Rabbi Nachman Text:**

The eighteenth century Rabbi Nachman of Bratslav took this urge to enjoy nature in the context of prayer in a new level when he prayed the following:

Master of the Universe,
Grant me the ability to be alone;
May it be my custom to go outdoors each day among the trees and grass among all growing things and there may I be alone, and enter into prayer, to talk with the One to whom I belong.
May I express there everything in my heart, and may all the foliage of the field, all grasses, trees and plants awake at my coming, to send the powers of their life into the words of my prayer so that my prayer and speech are made whole through the life and spirit of all growing things, which are made as one by their transcendent Source.³⁶

³⁶ Judaism. (2018). Retrieved 2018, from <http://www.eco-faith.org/faith/judaism.php>

Lesson 2-What Our Texts Say

Goals:

Further explain the connection between nature and Judaism

Objectives:

Converse about their connection to nature through a lens of Judaism

Label a specific Jewish text that relates to nature

Essential Questions:

Why is it important to study Jewish texts on nature?

How do we make biblical laws about nature relevant today?

Does nature deserve the same amount of kavod we give to ourselves and other people?

What does giving kavod to nature look like?

Materials:

Jewish texts about nature (Appendix 5:2)

Set Induction:

Have learners find an outdoor space on camp to sit in silence for 10 minutes.

Encourage learners to think about how nature affects them and then how they affect nature.

Possible Discussion Questions:

- What did you notice during your meditation?
- What thoughts about your affect on nature did you have?
- Did you feel a part of nature at all as you meditated?

Activity: Examining Nature In Jewish Texts Jigsaw

Split participants into four groups and each group will receive one quote from a Jewish text (Appendix 5:2).

They will read the text together and answer the guiding questions.

After they have had time to read their texts and answer the discussion questions, have the groups come back together. Each group will present their text and their thoughts on the text to the group at large.

Discussion Questions:

- How does this text add to the connection between Judaism and nature?
- Do you think these Jewish ideas about nature fit into our modern lives today? Why or why not?

Closing Activity: Reflection Discussion

Ask learners-

- Have you ever thought about nature through a Jewish lens before? If yes, when and was it any different than what you've discussed today?
- How is there is a connection between kavod and the environment?

*Appendix 5:2***Jewish Nature Texts:**

“When you besiege a city for many days to wage war against it to capture it, you shall not destroy its trees by wielding an ax against them, for you may eat from them, but you shall not cut them down. Is the tree of the field a man, to go into the siege before you? However, a tree you know is not a food tree, you may destroy and cut down, and you shall build bulwarks against the city that makes war with you, until its submission. (Deuteronomy 20:19–201)

The Torah teaches us that we are not to cut down fruit trees in wartime. Yet the rabbis in the Babylonian Talmud (c. 200–500 CE) understand verse 19 (above) to be a general principle beyond war and The Torah forbids the destruction of edible fruit from fruit trees. “³⁷

“When God created the first man He took him and showed him all the trees of the Garden of Eden and said to him ‘See My works, how beautiful and praiseworthy they are. And everything that I created, I created it for you. Be careful not to spoil or destroy My world — for if you do, there will be nobody after you to repair it.’” –*Midrash Kohelet Raba 7:28* ³⁸

“The Talmud teaches the following story: One day as [a man named] Honi was walking along he saw a man planting a carob tree. Honi asked him “how many years will it take until it will bear fruit?” The man replied “not for seventy years”. Honi asked him, “Do you really believe you’ll live another seventy years?” The man answered, “I found this world provided with carob trees, and as my ancestors planted them for me, so I too plant them for my descendants.” –*Babylonian Talmud, Tractate Ta’anit, p. 23a* ³⁹

“We are encouraged l’vadah ul’shamrah, “to till and to tend,” to become the Earth’s stewards. In Isaiah 41:17-18, God promises, “I, the God of Israel, will not forsake them. I will open rivers in high places and fountains in the midst of valleys; I will make the wilderness a pool of water and the dry land springs of water.” In other words, we were given our planet as a loan from God, and we should work to preserve it.” ⁴⁰

³⁷ Neril, Y. (2012). Judaism and Environmentalism: Bal Tashchit. Retrieved 2018, from https://www.chabad.org/library/article_cdo/aid/1892179/jewish/Judaism-and-Environmentalism-Bal-Tashchit.htm

³⁸ Wolff, A., & Neril, Y. (2017). Trees, Torah and Caring for the Earth. Retrieved 2018, from http://aytzim.org/resources/articles/227#_edn5

³⁹ Ibid.

⁴⁰ Jewish Views on the Environment. (2013, March 11). Retrieved 2018, from <https://reformjudaism.org/jewish-views-environment>

Discussion Questions:

- How does this text add to the connection between Judaism and nature?
- Do you think these Jewish ideas about nature fit into our modern lives today? Why or why not?

Lesson 3-B'tzelem Elohim via Biodiversity

Goals:

Encourage participants to make connections between kavod and nature

Objectives:

State why acting with kavod towards nature is important

Essential Questions:

How does kavod relate to the physical spaces we are in?

How does learning about nature compel us to be more respectful humans?

What role do animals have when we discuss kavod and nature?

Materials:

EcoFaith text (Appendix 5:3)

Post Its

Writing Utensils

Set Induction:

Ask learners to write down any words or phrases that come to mind when they think of b'tzelem elohim and nature. Have them write these words or phrases on post its. Instruct learners to stick their post its on the walls anywhere in the room.

Note To Educator- Reminder that B'tzelem Elohim is a Jewish value that means we are all created in God's image and is another way of thinking about our differences in a Jewish light.

Possible Discussion Questions:

- How or where do you see God's image in nature?
- Do you see God in nature?
- How does the diversity of nature lend itself to the idea of b'tzelem elohim?

Framing

Your learners will be focusing on how b'tzelem elohim has a role in kavod and nature. Your learners have talked about b'tzelem elohim previously in terms of how they show kavod to those who are different from them. Now, they are going to focus on this value in terms of the world around them. The following teaching from EcoFaith touches on the idea of biodiversity through a b'tzelem elohim lens. This idea that we are all created in God's image also relates to animals as shown in the Noah story.

Activity: EcoFaith Teaching And Tweeting

Share teaching from EcoFaith (Appendix 5:3) with participants. Have learners craft a tweet (120ish characters) what they think is the message of this teaching/story.

Possible Discussion Questions:

- How does this story relate to the value of kavod?
- How can this story be applied to our lives today?

Closing Activity: New Post Its

Have learners return to the post its they posted on the wall at the beginning of the session. Instruct them to add any new thoughts they had after studying this teaching.

*Appendix 5:3***EcoFaith Teaching:**

The protection of all animal species is most apparent in the Bible in the story of Noah. God is about to flood the Earth and commands Noah to build an ark and take with him “every living thing that is with you – birds, cattle and every wild beast as well.” Noah is given an allotted time to gather together all the animals, we can assume because of the enormity of the task. Although many people believe that Noah took on two of every animal, that was only the unclean animals, whereas of the clean ones, he took seven. This led the Rabbis to provide a fascinating commentary on the fact that Noah sends out the raven, one of the unclean animals:

The raven said to Noah “Great is your hatred for me! You withhold [scouts] from species of which there are seven, but send from a species of which there are two! If the power of heat or cold overwhelms me, would not the world be lacking a species?”

In this story, the raven complains to Noah because his actions are not in keeping with someone who wishes to preserve species... if the raven died during his mission, then the raven species would die out! So, over a thousand years ago when this passage was written down, there was a firm understanding of the need to protect all forms of biodiversity. ⁴¹

⁴¹ Judaism. (2018). Retrieved 2018, from <http://www.eco-faith.org/faith/judaism.php>

Lesson 4-Planting Our Kavod

Goals:

Help learners to make connections between kavod and nature

Objectives:

List ways that they believe campers are like plants

Essential Questions:

How does kavod relate to nature?

How does learning about nature compel us to be more respectful humans?

Materials:

Planting materials (detailed list in Appendix 5:4)

Giant Post Its

Writing utensils

Puffy paint

Sharpies

Set Induction:

Have learners line up in two lines facing each other. You will ask them a question, give them time to answer/discuss with the person right across from them and then have one of the lines move one person to the right while the other line stays in their spot.

Questions:

- What is your favorite flower?
- What is your favorite tree?
- Have you ever gardened?

Activity: Exploring Metaphors

Ask learners-

- How are campers similar to plants?

Write on giant post it or poster so everyone can see the answers.

Framing

Because your learners just spent this unit learning about nature and how they can relate kavod to the spaces they are in; they are going to create their own bit of nature to show kavod to. They have just explored how their campers are similar to plants in that they need and deserve their attention and respect.

Activity: Planting Kavod

Instruct learners to decorate pots with words, phrases or designs that relate to the metaphor of campers being like plants.

Then learners will fill the pots with dirt and plant seeds. Instruct learners to put pot in direct sunlight and to water the seeds through out the summer.

Have learners will write on a slip of paper one way they will be respectful to the camp space. Instruct learners to revisit some of the Jewish texts about nature they have discussed and learned thus far (Appendix 5:4). What they write on their slip of paper should reflect their Jewish learning about nature.

Invite learners to share what they wrote. Then have learners take their slip of paper and bury it in the dirt along with their seeds.

Share with learners that this slip of paper will remind them of their kavod as their plant (and campers) grow.

Closing Activity: Last Thoughts On Kavod And Nature

Share this quote from EcoFaith with learners-

“There are three aspects of nature that command our attention: its power, its beauty, and its grandeur. Accordingly, there are three ways in which we may relate ourselves to the world we may exploit it, we may enjoy it, we may accept it in awe.”⁴²

Have learners think, pair, share-

- What speaks to you most about nature-its power, beauty or grandeur?
- What is our responsibility as Jews to respect the space we are in?

Unit 5 Wrap Up: Journaling

Remind learners that their answers will then be posted on some form of social media that they can all see.

The post can be based off a text they looked at, a piece of media that they watched/listened to, or another connection they have noticed. The post can be a picture, a poem, a short story, etc.

Unit 5 Journal Question:

What is our responsibility as camp staff members to show kavod to the space we are in?

⁴² Judaism. (2018). Retrieved 2018, from <http://www.eco-faith.org/faith/judaism.php>

Appendix 5:4

Planting tips and materials:⁴³

Plants –

You can start plants from seeds or cuttings, or you can purchase plants. Many classrooms begin their gardens with seeds because they are relatively inexpensive and students get to see firsthand the life cycle of plants. Local garden centers and seed companies are often willing to donate seeds to schools – by the end of the summer many companies want to get rid of excess stock. (Seed is dated when packaged, and most businesses will not sell seed with expired dates. But as long as they have stored seed properly, seeds will germinate well even if they are several years old.)

Containers –

You can use just about anything for a plant container as long as it has drainage holes so water doesn't pool around roots. Plastic pots are the most common containers because they are generally inexpensive, can be reused, and are lightweight. Clay and peat pots are other common options. You can also use recycled containers as plant pots. School milk cartons, plastic yogurt cups, egg cartons, and plastic soda bottle bottoms are all possibilities – just be sure to punch drainage holes in the bottoms!

Growing Medium –

The growing medium in which you raise your plants is important. [...]. The best medium to use in pots is soilless potting mix, made from peat moss (or coco peat), vermiculite, and/or perlite. [...] Soilless potting mix is light enough to allow for good water drainage, root aeration, and root movement, yet heavy and spongy enough to anchor and to hold adequate water and nutrients. It's easy to transport and readily available in most garden stores. Most are sterilized so that they do not contain weed seeds, insects, or diseases that could flourish in the favorable conditions of an indoor garden.

Additional Supplies –

You may need plant labels (popsicle sticks and plastic silverware work great), watering cans (try plastic water bottles or milk jugs) and fertilizer (liquid or slow-release).

⁴³ Gardening Basics – Indoor Gardening. (2017). Retrieved 2018, from <https://kidsgardening.org/gardening-basics-indoor-gardening/>

*Appendix 5:4***Revisiting Jewish Texts about Nature:**

1. “When you besiege a city for many days to wage war against it to capture it, you shall not destroy its trees by wielding an ax against them, for you may eat from them, but you shall not cut them down. Is the tree of the field a man, to go into the siege before you? However, a tree you know is not a food tree, you may destroy and cut down, and you shall build bulwarks against the city that makes war with you, until its submission. (Deuteronomy 20:19–201)

The Torah teaches us that we are not to cut down fruit trees in wartime. Yet the rabbis in the Babylonian Talmud (c. 200–500 CE) understand verse 19 (above) to be a general principle beyond war and The Torah forbids the destruction of edible fruit from fruit trees. “⁴⁴

2. “When God created the first man He took him and showed him all the trees of the Garden of Eden and said to him ‘See My works, how beautiful and praiseworthy they are. And everything that I created, I created it for you. Be careful not to spoil or destroy My world — for if you do, there will be nobody after you to repair it.’” –*Midrash Kohelet Raba 7:28* ⁴⁵

3. “The Talmud teaches the following story: One day as [a man named] Honi was walking along he saw a man planting a carob tree. Honi asked him “how many years will it take until it will bear fruit?” The man replied “not for seventy years”. Honi asked him, “Do you really believe you’ll live another seventy years?” The man answered, “I found this world provided with carob trees, and as my ancestors planted them for me, so I too plant them for my descendants.” –*Babylonian Talmud, Tractate Ta’anit, p. 23a* ⁴⁶

4. “We are encouraged l’vadah ul’shamrah, “to till and to tend,” to become the Earth’s stewards. In Isaiah 41:17-18, God promises, “I, the God of Israel, will not forsake them. I will open rivers in high places and fountains in the midst of valleys; I will make the wilderness a pool of water and the dry land springs of water.” In other words, we were given our planet as a loan from God, and we should work to preserve it.”⁴⁷

⁴⁴ Neril, Y. (2012). Judaism and Environmentalism: Bal Tashchit. Retrieved 2018, from https://www.chabad.org/library/article_cdo/aid/1892179/jewish/Judaism-and-Environmentalism-Bal-Tashchit.htm

⁴⁵ Wolff, A., & Neril, Y. (2017). Trees, Torah and Caring for the Earth. Retrieved 2018, from http://aytzim.org/resources/articles/227#_edn5

⁴⁶ Ibid.

⁴⁷ Jewish Views on the Environment. (2013, March 11). Retrieved 2018, from <https://reformjudaism.org/jewish-views-environment>

Unit 6-Conclusion

Unit 6 Overview:

This unit is a smaller unit that serves to wrap up the whole curriculum. Learners will open a letter they wrote to themselves in Unit 3 and reflect on their values since then. This unit also includes learners revisiting their personal definitions of kavod and getting a chance to edit them with new knowledge and awareness of Jewish texts. Learners will be able to share what they've learned and what they are still wondering about kavod.

Unit Enduring Understandings:

- To act with kavod is a lifelong process.

Unit Essential Questions:

- What have I learned about my personal definition of kavod?
- What Jewish texts best match my personal understanding and definition of kavod?

Unit Goals:

- Help learners reflect on what they've learned about kavod

Unit Objectives:

- Discuss how their definition of kavod has changed or stayed the same
- Summarize what kavod means to them

Lessons:

1. One Last Time

Lesson 1-One Last Time

Goals:

Help learners in formulating their final thoughts regarding kavod's role in all elements of their lives

Objectives:

Label specific ways their views towards kavod have changed over the course of this curriculum

Essential Questions:

What have I learned about in terms of kavod towards others, myself and nature?

Do I think camp is an ideal place to learn about kavod?

Materials:

Writing Utensils

Index cards

Note to the Educator-This lesson is intended as an conclusion to the curriculum guide as a whole. It can be done with the Lesson 4 from Unit 5 or it can be done on its own. It is a shorter and less formal unit than the rest found in this guide.

Set Induction:

Have learners open up the letters the wrote themselves in the beginning of the curriculum.

Guiding questions for learners to think about as they read their letters-

- Is there anything they are surprised by?
- Is there anything they would change?
- Was there anything that was reinforced or challenged by something they have learned over the course of the curriculum?
- What new ideas on kavod do they have now?

Activity: Defining Our Own Kavod

Hand learners their personal definition of kavod from the beginning of guide. Have them reread it.

Then have them edit it and encourage them to reference a Jewish text or concept that they studied throughout this curriculum (Appendix 6:1).

Note to Educator-It might be helpful to have learners talk out loud or brainstorm all the different activities and concepts they learned throughout this curriculum as to help remind them what they've learned and discussed! In Appendix 6:1, there is a list of all of the Jewish texts that have been featured throughout this curriculum guide.

Closing Activity: Stating Our Definitions

Shuffle the index cards with the learners' edited definition of kavod. Pass around learners' index cards and have learners read each other's cards out loud.

*Appendix 6:1***Review of Jewish Texts:**

1. Maimonides on Blessing People Who Are Different-

“A person who sees...people with disfigured faces or limbs, recites the blessing,
‘Blessed are You, Lord our God, King of the universe, who makes people different.’ ”

A person who sees a person who is blind or lame, or who is covered with sores and white pustules (or similar ailment), recites the blessing,

‘Blessed are You, Lord our God, Ruler of the universe, who is a righteous judge.’

But if they (the one with the disability) were born that way, a person says,

‘Blessed are you, Lord our God, King of the Universe, who makes people different.’ “

-Mishneh Torah, Hilchot B’rachot 10:12, based on B’rachot 58b⁴⁸

2. “Honor your father and your mother” -Exodus 20:12

3. “You shall fear your mother and your father” -Leviticus 19:3

4. To stand up before an elderly person: The Torah teaches us that people that have reached a certain stage in life are deserving of a certain level of honor. The reason for this is that they have accrued a large amount of life experience and this in and of itself is worthy of respect. [...] The main law in this regard is to stand up when an elderly person passes by within a distance of four amos (about two metres). One need only stand up when the elderly person first enters the room and leaves for the day, but there is no need to stand up every time he or she passes by. If the elderly person prefers that people do not stand for them then one is exempt from this commandment.

5. To stand up before a Torah scholar (talmid chacham). A person who has learnt a significant amount of Torah is deserving of a higher level of respect. The main law with regard to the Torah scholar is also that one must stand up when they enter and leave the room if they pass within a distance of four amos (about two meters). There are a select number of people who are described as gedolim (great men) who are extremely learned and guide the generation. For such people one must stand as soon as he enters a room even from a distance greater than four amos. If the Torah scholar says that people need not stand for him then one is exempt from doing so.⁴⁹

6. “And God said: ‘Let us make Adam in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that crept upon the earth.’ And God created Adam in His own image, in the image of God created He him; male and female created He them.” —Bereshit (Genesis) 1:26-27

⁴⁸ Hineinu: Jewish Texts on Disability Inclusion. (2015, December 03). Retrieved from <https://rac.org/hineinu-jewish-texts-disability-inclusion>

⁴⁹ Gefen, Y. (2008). Honoring Others, Part 2. Retrieved January, 2018, from <https://torah.org/learning/jewish-values-honoring2/>

7. “The one who learns from his fellow a single chapter, or a single law, or a single verse, or a single saying, or even one letter—must treat [the teacher] with kavod.” (Pirkei Avot, 6:3)

8. “Ben Zoma teaches: ‘Who is worthy of kavod? The one who treats other human beings with kavod. As it I said: ‘For those who honor Me, I will honor, and those who scorn Me, I will scorn.’ (1 Sam. 2:30)” (Pirkei Avot, 4:1) ⁵⁰

9. “Each member of the community, from the greatest to the lowliest, counts for no less and no more than “one.” God repeatedly commands Moses to count the Jewish people to emphasize both their individual worth—the fact that no single person’s contribution is dispensable—was well as their inherent equality. “ –Chassidic sages

10. “A tale is told of a well-known 17th-century Chasidic rabbi named Zusya, who, when he died, went to stand before the judgment seat of God. As he waited for God to appear, he grew nervous thinking about his life and how little he had done. He began to imagine that God was going to ask him, “Why weren’t you more like Moses, a great leader?” Or, “Why were you not wiser, like King Solomon, or braver, like King David?” But when he faced the accounting before God of his life, God simply asked him, “Why were you not more like Zusya?” Our challenge in life, our ultimate task in this world, is to be more like our true selves, our best selves, with our soul radiating through; the individuals that God has called us to be.”⁵¹

11. “In Hebrew, the noun kavod, dignity, and the noun koved, weight, gravitas, stem from the same root. The man of dignity is a weighty person. The people who surround him feel his impact.” –Rabbi Joseph B. Soloveitchik
“If I am not for myself, who will be for me? If I am only for myself, what am I? And if not now, when?”-Hillel

12. “Do not give yourself over to sorrow or distress yourself deliberately. A merry heart keeps a person alive, and joy lengthens one’s days.” - Ben Sira, chapter 30

13. “If you take on too much, you have taken on nothing.”-Talmud Bavli, Yoma 80a ⁵²

⁵⁰ Zweiback, J. (1997). Kavod-Honor. Retrieved September, 2017, from http://www.kavod.org/Kavod/Kavod_Paper.html

⁵¹ Caro, S. (2012, October 18). Self-Care Is Not Selfish. Retrieved 2018, from <https://reformjudaism.org/blog/2012/10/18/self-care-not-selfish>

⁵² Kansky, M. (2017, February 28). "If I am not for myself, who will be for me?" A discussion for developing a practice of self-care. Retrieved from <http://www.hillel.org/about/news-views/news-views---blog/news-and-views/2017/02/28/-if-i-am-not-for-myself-who-will-be-for-me-a-discussion-for-developing-a-practice-of-self-care>

14. “A human being mints many coins from the same mold, and they are all identical. But the holy one, blessed by God, strikes us all from the mold of the first human and each one of us is unique.” Mishnah Sanhedrin 4:5 ⁵³

15. “The decency of a society is measured by how it cares for its least powerful members.” – Etz Hayim, commentary ed. By Rabbi Harold Kushner

16. “All Israel is responsible for one another.” –Mishnah Sanhedrin

17. “Teach a child according to his way.” –Proverbs 22:6

18. “Do not look at the container, but what is in it” –Pirkei Avot 4:27

19. “Kevod habriyot [the kavod—honor—due to every human-being] is so great that it suspends a negative precept in the Torah.” (Meg. 3b)

20. “Ben Zoma teaches: ‘Who is worthy of kavod? The one who treats other human beings with kavod. As it I said: ‘For those who honor Me, I will honor, and those who scorn Me, I will scorn.’ (1 Sam. 2:30)” (Pirkei Avot, 4:1)

21. “The one who learns from his fellow a single chapter, or a single law, or a single verse, or a single saying, or even one letter—must treat [the teacher] with kavod.” (Pirkei Avot, 6:3)

22. “When you besiege a city for many days to wage war against it to capture it, you shall not destroy its trees by wielding an ax against them, for you may eat from them, but you shall not cut them down. Is the tree of the field a man, to go into the siege before you? However, a tree you know is not a food tree, you may destroy and cut down, and you shall build bulwarks against the city that makes war with you, until its submission. (Deuteronomy 20:19–201)

The Torah teaches us that we are not to cut down fruit trees in wartime. Yet the rabbis in the Babylonian Talmud (c. 200–500 CE) understand verse 19 (above) to be a general principle beyond war and The Torah forbids the destruction of edible fruit from fruit trees. “ ⁵⁴

⁵³ Hineinu: Jewish Texts on Disability Inclusion. (2015, December 03). Retrieved from <https://rac.org/hineinu-jewish-texts-disability-inclusion>

⁵⁴ Neril, Y. (2012). Judaism and Environmentalism: Bal Tashchit. Retrieved 2018, from https://www.chabad.org/library/article_cdo/aid/1892179/jewish/Judaism-and-Environmentalism-Bal-Tashchit.htm

23. “When God created the first man He took him and showed him all the trees of the Garden of Eden and said to him ‘See My works, how beautiful and praiseworthy they are. And everything that I created, I created it for you. Be careful not to spoil or destroy My world — for if you do, there will be nobody after you to repair it.’” –*Midrash Kohelet Raba 7:28*⁵⁵

24. “The Talmud teaches the following story: One day as [a man named] Honi was walking along he saw a man planting a carob tree. Honi asked him “how many years will it take until it will bear fruit?” The man replied “not for seventy years”. Honi asked him, “Do you really believe you’ll live another seventy years?” The man answered, “I found this world provided with carob trees, and as my ancestors planted them for me, so I too plant them for my descendants.” –*Babylonian Talmud, Tractate Ta’anit, p. 23a*⁵⁶

25. “We are encouraged l’vadah ul’shamrah, “to till and to tend,” to become the Earth’s stewards. In Isaiah 41:17-18, God promises, “I, the God of Israel, will not forsake them. I will open rivers in high places and fountains in the midst of valleys; I will make the wilderness a pool of water and the dry land springs of water.” In other words, we were given our planet as a loan from God, and we should work to preserve it.”⁵⁷

⁵⁵ Wolff, A., & Neril, Y. (2017). Trees, Torah and Caring for the Earth. Retrieved 2018, from http://aytzim.org/resources/articles/227#_edn5

⁵⁶ Ibid.

⁵⁷ Jewish Views on the Environment. (2013, March 11). Retrieved 2018, from <https://reformjudaism.org/jewish-views-environment>

Annotated Bibliography

Note to the Educator- Most of these books are not explicitly used throughout the curriculum guide. However, I found all of these resources extremely helpful in forming a basis of knowledge about kavod and the power it can bring to individuals and groups. I will also note that some of these books focus on building respectful classroom culture and treating classroom students with respect, but I found that the ideas were easily applicable and transferable to a camp setting.

Braude, William G, translator. *The Book of Legends: Sefer Ha-Aggadah*. Edited by Hayim Nahman Bialik and Yehoshua Hana Ravnitzky, Schocken Books, 1992.

The audience is anyone interested in reading more about the stories put forth in the Talmud and learning more Midrash. The authors' approach is unique as their work is solely based on Talmudic and Midrashic texts. The authors' divide their work into subtopics of bible, Israel, Torah, holidays, God and human beings. This is an important resource for an educator using this curriculum because it provides a good user-friendly basis of Jewish texts that speak to topics found in this curriculum guide.

Charney, Ruth. *Teaching Children to Care: Classroom Management for Ethical and Academic Growth, K-8*. Northeast Foundation for Children, Inc, 2002.

The audience is classroom educators. Special expertise that this author has is her thirty plus years of experience as a classroom teacher. The author's approach is unique as she uses different theories combined with her own experience to provide insight into how to meet each learner where they are at and create a classroom community of respect. The sub topics provided are building a learning community, making the community work, the teacher's role as authority, strategies for difficulty behaviors and using positive language to encourage your community. This is an important resource for an educator using this curriculum because it provides a clear and concrete basis of techniques that focus on respect in an educational environment.

Dorff, Elliot N. *To Do The Right And The Good: A Jewish Approach to Modern Social Ethics*. The Jewish Publication Society, 2002.

The audience is students or adults interested in learning more about Judaism's view on modern social ethics. The author has a unique approach to the topic as he has picked very specific realms of social ethics and imposed a Jewish lens onto them. The sub topics are fundamental beliefs that guide Jewish social ethics, pluralism within the Jewish community, Jewish relations to other peoples, Judaism and national policy, procedural decision, a Jewish approach to poverty, ethics of war and communal forgiveness. This is an important resource for an educator using this curriculum as it ties Judaism into modern day issues, which this curriculum strives to do with the value of kavod and learners' daily lives.

Kress, Jeffrey S, editor. *Growing Jewish Minds, Growing Jewish Souls*. URJ Press, 2013.

The audience is Jewish educators that are interested in reading several different responses to the idea of Jewish education as it intertwines with spiritual, social and emotional learning. Special expertise that these authors have is that they are all somehow tied to the idea of Jewish identity, growth and education in their variety of professions as rabbis, educators, mental health professionals, etc. The authors' approach is unique as their

essays and responses cover a variety of topics and also provides tips for setting up learning spaces for spiritual, social and emotional growth. The authors' essays identify with the topics of spiritual, social or emotional growth in a Jewish content. This is an important resource for an educator using this curriculum because at the core of this curriculum is setting up spaces of healthy socioemotional growth and that is what the essays in this book focus on.

Rau, Steven H., and Stacy Levy. *Everyone Is Welcome: Creating a Culture of Inclusion in Congregational Schools*. URJ Press, 2015.

The audience is anyone who works in a religious school setting. Special expertise that the authors have is that they are both trained Jewish professionals with years of experience in religious school classrooms. The authors' approach to the topic is different (different from what?) as it offers different solutions and a professional training guide. The authors divide their book into sub topics of general special education history/background, how to build an inclusive program and then the professional development program, including resources for its training. This is an important resource for an educator using this curriculum because it provides a good understanding of inclusion in a Jewish setting, which speaks to some of the underlying themes in this guide.

Sapon-Shevin, Mara. *Widening The Circle: The Power of Inclusive Classrooms*. Beacon Press, 2007.

The audience is anyone who works in education and is interested in setting up their classroom for multiple types of learners. Special expertise that the author has is that she is a professor of education. The author's approach to the topic is unique as her content is mostly classroom based. The author separates her book into the sub topics of the vision of inclusion, understanding and answering critics of inclusion, what inclusion looks like in action and what successful inclusion can look like. This is an important resource for an educator using this curriculum because it provides a good understanding of classroom inclusion, which can definitely be thought about in a camp context.

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